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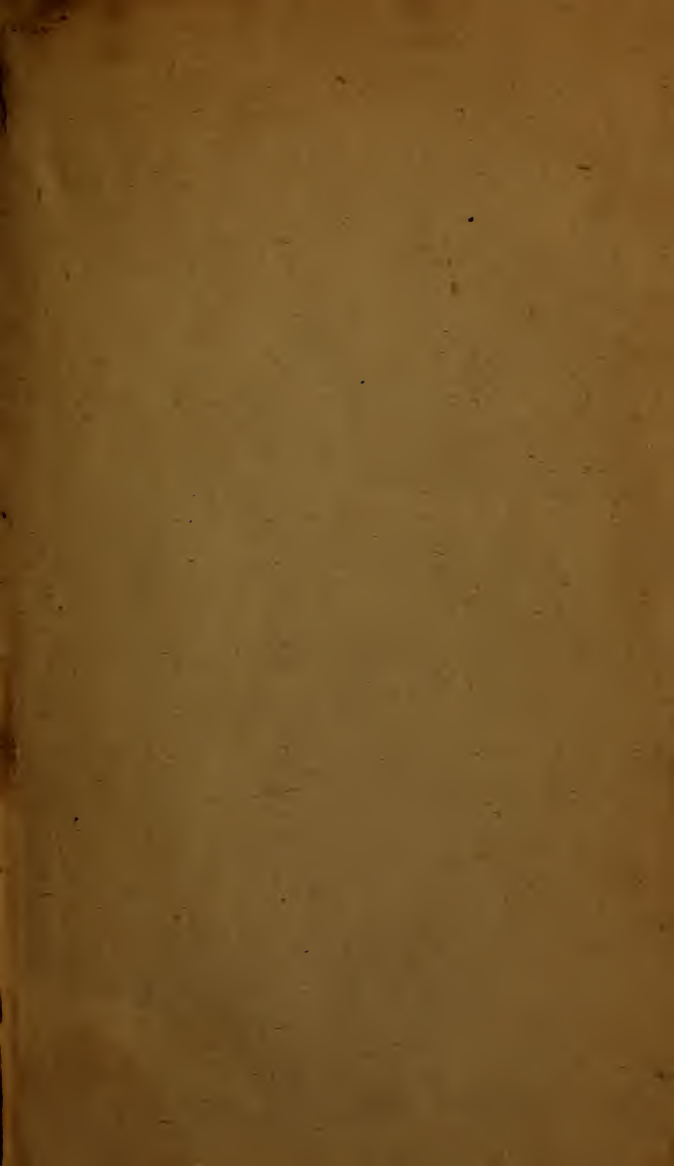
Section

Number

SCB

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1868
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I have to my very great advantage
and content, perused these Epi-
scopians, and do conceive that
they do very much conduce to the
advancement of Piety and Religion.

Given me by Mr. [unclear]
BRUNE RIVER
Lutheran [unclear]

I have to my very great advantage
and content, perused these Epi-
scopians, and do conceive that
they do very much conduce to the
advancement of Piety and Religion.

BRUNE RIVER
Lutheran [unclear]

I Have, to my very great advantage
and content, perused these Eight
Sermons, and do conceive that
they do very much conduce to the
advancement of Piety and Religion.

MAY 22.

1657.

BRUNE RYVES
D. D.

THese Eight Sermons, upon se-
rious and deliberate considera-
tion of the piety and learn-
ing contained in them, may very
well challenge the commendation
from me,

MAY 22.

1657.

JOHN HEVYTT
D. D.

ΨΥΧΟΜΑΧΙΑ,
OR,
THE SOULES
CONFLICT,
With the Sins

Of	{	Vain glory, Coldnesse in pro- fessing Christ, Envie, Photinianism (of the last resurrection,)	}	}	}	Ingratitude, Unpreparednes to meet the Lord, Revenge, Forgetfulnesse of God.
----	---	--	---	---	---	---

Pourtrayed in Eight severall **SERMONS**:
Six whereof were delivered at *St. Maries,*
and *Christ-Church in Oxford,* and **TWO**
at *Sherburn in Gloucester shire.*

By **HENRY BEESLEY** Minister of the
Word at *Swanford in Oxford-shire.*

Give attendance to reading, to exhortation, to doctrine; Neg-
lect not the gift that is in thee, **1 TIM. 4. 13, 14.**

*Quis laborantibus opem tribuat, cum improborum hominum vi-
lencia etiam sacerdotes Domini non resistant? Nam aut ta-
cent plurimi eorum, aut similes sunt tacentibus, etiamsi lo-
quantur, &c. Salvian, de Gubern. Dei, lib. 5.*

*London, Printed for Henry Brome at the Hand
in St. Pauls Church-yard, 1657.*

THE
COURT

17th Dec 1800

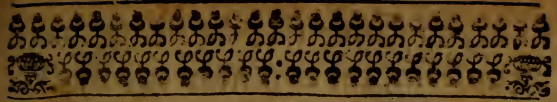
Two copies of the
minutes of the Court
of Directors of the
Bank of England
were presented to
the Court for their
approval.

Resolved in the
presence of the Court
that the said minutes
be approved and
signed by the Court.

By Henry Manners
Secretary to the Court

And it is ordered
that the said minutes
be printed and
bound in a book
to be kept in the
office of the Court
for the use of the
Directors.

Witness my hand
at London the 17th
day of December
1800



To the Right W orshipful
 J O H N D U T T O N
 of Sherborn in Glocest.
 E S Q U I R E.

S I R,



Hen almost every tri-
 fling Treatise that
 comes ab oad, is for
 the upholding of some
 interest, and partial de-
 signe, I cannot be thought to run
 that course in the publishing of
 these few Sermons, which being
 deliverd at that time when our
 English earth was *labii unius*; (com-
 pared with that Babel of discord
 which hath since been raised among
 us) are besides, of that argument, as
 not to engage the Authour of them

Gen. 11: 1

The Epistle Dedicatory.

in any controverſie, As being onely againſt ſin, the common enemy; To encounter which, We have all reaſon to be united, being all the ſons of *Adam*, and carrying about us *theſe*
1 Pet. 2. 11 *fleſhly luſts, which war againſt the ſoule.*

And yet herein peradventure, I ſhall not eſcape the contradiction of ſome, that will needs exempt themſelves from the number of ſinners; that have made of late, new work for Preachers; even to defend their preaching againſt ſin; as if that were now forſooth, become a vain and needleſſe labour.

The effects of which doctrine we have felt already, and ſhould do more, were it not for the piety of ſome, that dare be good in evill times, and ſtand in the gap, to ſtop the Sea from breaking in.

Among theſe few, I do not preſume to intrude my ſelf; ſave only
to

The Epistle Dedicatory.

to applaude, and encourage the chief Builders in this work; or at most to supply them with some materialls in the building. For the perfecting whereof; every mean labourer may be serviceable in his degree; As; they that brought but *Goats hair*, and *Badgers skins*, to the furnishing of the Tabernacle. Exod. 35.
23.

And if in order hereunto, these ensuing discourses, by the blessing of God, may contribute, though in the least; I have the aime intended by me, and more then that, if choo-
sing your Worship for my Patron, they may expresse in some small measure the great obligation wherein I stand endebted to you, who were pleased to admit me unto the tuition of (then) your Honourable charge, and since, your Son-in-Law, the Earl of *Down*, unto whose ver-
tuous education (besides your sage
A 3 precepts,

The Epistle Dedicatory.

precepts, and grave example) no cost, or care on your part was wanting, Ordering your family with such discipline, as it might seem a School of morality. Then transplanting him to the University, where he was placed in one of the most eminent
at the * Colledges, and had the happineffe of sitting daily in the midst of the Doctors, both hearing them, and asking them questions.

When my attendance on his Honour expired, your generous bounty (that is wont to remunerate faithful service beyond the contract of a yearly salarie, even with a standing, and permanent largesse) was pleased to settle me in a competent Benefice, for the exercise and encouragement of my Ministry. Where the Cure of my pastorall charge withholding me from waiting on you, and presenting you so frequently with the
fruits

fruits of my calling, as my duty and wishes do prompt me thereunto; I adventure to supply that enforced defect with the tender of these few Sermons. The first and last whereof may seem by speciall interest, to relate unto you in the Dedication. The first entreating of the infirmities of that great servant of the Lord (who made choice of so weak a vessel to impart his grace unto the world) may represent as in a glasse, your bodily weaknesse; whom the same great God hath strangely preserved beyond many of abler constitution, both to magnifie his strength in weaknesse, and to commend the vertue of temperance, which hath the blessing of *the right hand, length of dayes*, attending on it. Prov. 3. 16.

The last containing directions for youth, and delivered in your audience, may serve to acquaint the

A 4 world

world with the care that was taken by those instruments appointed by you, for the culture of that noble plant: and withall, may communicate these directions to others that are concerned in the ordering of youth, that amidst their methods, and arts of instruction, this *One thing necessary*, be not omitted, to *bring them up in the nurture, admonition of the Lord.*

Eph. 6. 4.

For the rest, I will not presume to forestall your knowing judgement, which (having by long experience proved, how great it is) I might justly feare, (amidst so many excellent books, as you converse with) to present such poor unfurnished papers unto so sharp, and discerning an eye, but that I well know your Candor is such, as to take that favourably, which is well meant, and to enlarge a meane oblation
on

The Epistle Dedicatory.

on with the bounty of
your kind and gracious
acceptance, therein re-
sembling the divine
property, which esteems not so
much the costly sacrifice, as the pi-
ous intention of the votarie.

*Sicut nec in victimis licet
optime sint auroque præfulge-
ant, Deorum est bonos, sed piâ
ac rectâ voluntate veneran-
tium. Sen. de benef. lib. 3.
cap. 6.*

In which confidence, I commend
them, such as they are, unto your
perusal, and your self, with your
nearest Relatives, unto the grace of
Almighty God; Beseeching him
who is rich in mercy (which even
the richest stand in need of) to con-
tinue, and increase his blessings upon
you, and your whole family, in this
life present, and to consummate
them with glorious eternity in his
heavenly Kingdom. S I R,

*Your most humble
devoted Servant,*

HENRY BEESLEY.

To

To the Christian READER.



Any yeares are passed, since some of these Sermons were delivered: The Preacher was then among the younger Prophets; and

** Juvenes quibus calet, vernalque sanguis, ut gestuosi incedunt, ita loquuntur exultantius ut quo propius accedunt ad maturitatem, hoc longius recedant ab illo aestu, suntque placidiores.*
Paschal. de opt. gen. elocut.

* young men, abounding in hot, and spirited blood, as in deportment they are more violent, so in language more boystrous too, untill age hath abated that vigorous strain into milder expressions.

But he that out of the mouthes of Babes hath perfected praise, is praised no less by these in their order, and as well young Timothy, as Paul the aged, hath his part in the ministry.

The main exception that lieth against them, will be this; that being now grown to some maturity, I should give way to the publishing of them, that might otherwise have

To the Reader.

have slept secure in their obscurity, and never appeared to expose their Author to the censure of a captious and quarrelsome world.

Vnto which I answer, that having revised them & after so long time that they pass'd from me; when the indulgence that is usually becom toward tender issues is wholly slaked, & finding nothing therein for doctrine incongruous to the faith of this Church, and my present judgement, I was more inclinable to the motion of a worthy, and judicious friend, to let them traueil abroad in the world, and partly induc'd thereunto, by these following considerations.

1. That having bestowed some pains in the penning of them, I was willing to give account of my talent so employed, that I might not seem to have laboured in vain, by bestowing diverse moneths on that which was to vanish in the bearing:

a fate

Optimum emendandi genus, si scripta in aliquod tempus reponantur, ut ad ea tanquam nova, & aliena redeamus, ne nobis tanquam recentres foetus blandiantur. Quinil. lib. 10.

To the Reader.

α μή ποτε παρέρω-
μεν. Heb. 2. 1. perſuere di-
citur qui auditum ſermonem
non continet. B. 21.

fate that attends the beſt of
Sermons, being committed to
a leaking eares, as water pow-
red into a veſſel full of chinks.

2. Considering the numberleſs ſwarms
of abortive iſſues, wherewith the Preſs
bath traveld of late, and glutted the
world with ſpurious pamphlets, I thought
that mine might venture abroad among
the reſt, and not deſpaire of the like en-
ertainment.

3. Beholding, and grieving to ſee the
mystery of preaching ſo vilely prophaned
into the trick of prating extempore, and
the Spirit moſt pretended, where is leaſt
premeditation, I judg'd it not amiſs by
ſomewhat more elaborate (according to
the grace that is given me) to vindicate
this great work of the Lord from being
done negligently.

But the chief that prevailed with me is
the ſeaſonableneſs of the ſubjects here
propounded, each of them having the
luck

To the Reader.

luck to encounter some sin now raigning, and in fashion, as namely

1. The spirit of pride, and vain glory, which most aboundeth in worthless minds; as empty vessels, and shallow brooks are known to yeeld the loudest sound.

2. The spirit of worldly fear, that hath no courage in professing the faith of Christ, but makes use of religion as a politick design, to advance his secular interests.

3. The spirit of base envy, that lying fallow, and untilled, without improving his own talents; maligneth those in another; and bating either no mind or ability to reach unto his brothers excellency, strives by calumny to depress it, and leuell it to his own unworthinesse.

4. The Epicurean spirit, that abusing Christian liberty into Heathen licentiousness, liveth as if there were no other life to come after this, no Resurrection to be expected, say denieth this expressly with the Sadduces; and employs his utmost reason

To the Reader.

to confute it: too many there be of these loose libertines on the one side, and Photinians on the other; God grant they be not found in Israel.

2 Tim. 3. 2

5. The spirit of unthankfulness, which being foretold to befall the last times, may seem of late, to be in culmine, arrived to the utmost pitch. The most obliged being least answerable in the duty of grateful acknowledgement; as it was with

2 Chron. 32. 25.

Hezekiah, not rendering again, according to the benefit done unto him, and therefore provoking God to plague us with the like punishments: that wrath should be upon this land, as it was upon Judah and Jerusalem.

1 Tim. 4. 4
Heb. 12. 15.

6. The spirit of sloth, and security, which neglecting the gift that is in him, is wanting to the grace of God,

2 Pet. 1. 10.
Philip. 2. 2

and giveth no diligence to make his calling and election sure, or to work

Mr. Hookers Eccl. pol. lib. 5. sec. 60.

out his own salvation. But wholly relyeth on the conceit of eternal election, and

preordi-

To the Reader.

preordination unto life, and taketh no care of keeping himself to the way which God hath appointed men to walk in, for the attaining of that end, as though he expected τὸν Θεὸν ἀπὸ μηχανῆς, or the Charriot of E- 2 King. 2.
 liah, to transport him into heaven, without 11.
 once endeavouring by repentance, to meet the Lord, and to prepare for his coming.

7. The spirit of anger and revenge, which seemeth even to have driven away the spirit of Christ (which is the spirit of Luk. 9. 55.
 love and meekness) and to have erected his cruell Empire, in the hearts and hands of men; the one to devise, the other to execute all sorts of mischief each against other: That Nazianzens passion may now be seasonable, τίς ἢ φιλοπρέπια τῆς κακῆς! what a Orat. 14. de
 strange ambition in evil is this! that page. 3.
 from our own slaughters we gather strength, and take delight in our being diminished! And Salvians question as De Gub.
 far on the other side from receiving an- lib. 3.
 swer by us: Vbi sunt! where are
 the

To the Reader.

Rom. 12. 21
*Non solum
 iussa non
 facimus, sed
 contra id
 facimus
 quod iube-
 mur* Sal.
ibid.

^a They pro-
 fesse that
 they know
 God, but
 in works
 they deny
 him;

Tit. 1. 1. 16
*V. Arn. de
 vero Chri-
 stianism.*

Ll. c. 9.
 Psal. 1: 5.
 15, 16, 17.

I Pet. 4 4.

^b Rivius de
 stult mor-
 talium in
 procrast.
 Richer.
 obstet. anim.
 Charron of
 wisdom.

Causin. &c.

the men that love their enemies, or do good to those that hate them, or overcome evill with good? certainly, not to be found among such as do the contrary: In this case, England is become Uopia.

Lastly, The spirit of practick Atheism, which forgetteth his Creator, liveth as if there were no God, or fancieth him to be such an one, as the heathen idols, that have eyes, and see not, ears and hear not; An evill chargeable on every wilful, desperate sinner; but most incident unto youth, which besides its native proneness to run into all excess of riot, is furthered chiefly by a vicious education, which how prevalent it is to dispose, and frame the whole life thereafter; if ^b many great Authors had not sadly affirmed it, no age hath clearer proof than ours, to evince this wofull truth; The effects whereof are felt already, and will be deplored in succeeding generations.

These are some of those many spirits, that

To the Reader.

that are gone forth into the world;
set on work by the God of this world,
the old Dragon, who may seem to be
now come down in person, unto the In-
habiters of the earth, having great
wrath, because he knoweth that he
hath but a short time, and therefore
the more bestirreth himself to gain more
profelytes, for the enlarging of his domi-
nions.

1 Joh. 4. 7.
2 Cor. 4. 4.
Rev. 12. 9.
Verse 12.

It is true indeed, as the wise heathen
said long since, This our Ancestours com-
plained of, this we complain of, this
posterity will complain of, that mens man-
ners are depraved, that iniquity beareth
sway that humane affairs are collapsed
into the extremity of weaknesse. But
granting this; let all things be weighed
with their due circumstances, It will be
confessed by any that are not over ty-
sed with partiality, * That corruption in
this last age is improved to that height, as
nothing hardly can be added to fill up the
measure.

Hic majores nostri
quæstus sunt;
hic nos querimus, hic
posterius querentur, e-
ve sos esse
mores, reg-
nare neq-
tiam, &c.
Sen.
* For more
caution in
this charge
see Doctor
Field's
Of the San-
ctity of the
lives of
them that
are of the
true church
lib. 3. c. 52.

To the Reader.

When some that professe the name of Christians, may challenge a nearer interest in Christ than ordinary professors, are implunged in those sins which the

Rom. 1. 29
compared with
2 Tim 3.
veif. 1, 2,
3, 4.

* Apostle reports of the Gentles, and not only do the same, but have pleasure in them that do them, which is, con-

* *Imponit Paulus quasi colophonem, addito eos scelere quo nullum est majus, &c. Beza ibid. Cum scelera non solum delectant, sed etiam placent. Sen. epist. 39.*

summata nequitia; * even an heathen being the Iudge, when wickedness is entertained with complacency. But take the word *συκοφαντες* as it

will very well bear the sense, and as Beza fitly renders it, *patrocinantur*, and it will meet more nearely yet with the vicious principles of some in these days, that

Ezech. 13.
22.

strengthen the hands of the wicked with lies, & encourage them in their lewd

^a *Adv. libertinos, cap. 15. & deinceps.*

practises maintaining (with the very libertines, as a Calvin paints them in their own colour) ^b that albeit God in

^b Reported and confuted by Mr. Gattaker in his Treatise of Gods eye upon his Israel.

former ages did see, and take

To the Reader.

take notice of sin in believers, yet in these
dayes, he doth noth not, he will not, he
cannot so do; That a child of God need
not, nay ought not to ask pardon for sin,
and that it is no less than blasphemy for
him so to do: That, let believers sin as
fast as they will, there is a fountain
open for them to wash in. No wonder
if these *impudenci* (as the Apostle
termeth them) evil Sermons, or com-
munications corrupt good manners,
not so intended perchance by those that
thought they could not am-
plifie enough the exceeding
riches of free grace, un-
less they decryed the moral
law: But yet occasioned by
their doctrine, which talking
much of the pardon of sinne,
and of righteousness in
Christ, said little or nothing of ordering
our life according to the will and pattern
of God, or of sanctification through

*e. Abusing
that place
of the Pro-
phet,
Zech. 13. 1
1 Cor. 15.
33.*

*Concionibus suis deprava-
vant, ii n. qui de venta pec-
catorum propter Christum
deque iustitia in Christo
multa predicant, de agenda
verò ex Dei voluntate atque
imitatione, vita, deque san-
ctificatione spiritus, quo ad
opera bona regeneramur, aut
nihil admodum, aut perpau-
ca. Rivius in epist. ante
lib. de stult. mortal.*

To the Reader,

the Spirit, whereby we are regenerate,
and made new creatures to walk in
good works: and wrought accord-
ing in their disciples, who using liberty
for an occasion to the flesh, and turn-
ing the grace of God into wanton-

Eph. 2. 10

Gal. 5. 13

Jude v. 4.

See that excellent pre-
face to the French transla-
tion of the K. m. p.
From Mr. Shepherds Sin-
cere Convert.

nesse, make Christ thereby
a cloak for their vices: or
(with reverence be it re-
peated) no other then a disbe-
cut

to wipe them cleare from their impu-
nities

For so it may be rightly judged by their
fruits, when (to borrow the char-
e from

a Non sufficient enim
multis consuetudinarii vici-
tus, non sufficient lites, ra-
pina, calumnia, &c, nisi
blasphemia furiosa, ut men-
tium manus injiciant etiam
in Deum, &c de Gub. l. 4.

Salvian) *a* Many not con-
tent with customary sins, a-
strife, rapine, fraud, adulte-
ry, &c. are bold to strik
at God himselfe, letting

Pa 94.
vell. 5, 6, 7.

their mouthes against the heavens
and saying with their blasphemous
leaders (suitably to such horrid acti-
ons) yet the Lord shall not see, nei-
ther shall the God of Jacob regard it

moreove

To the Reader.

moreover, ^b adding this to their crimes, that being filled with all unrighteousness, Rom. 1. 29. yet they repute themselves for Saints and godly persons, and so accumulate their offences

^b Hoc enim ad crimina nostra addimus, ut cum in omnibus rei simus, etiam bonos nos, & sanctos esse credamus, ac sic in nobis cumulentur iniquitates offense etiam presumptione justitiæ lib. 3. maxima siquidem accusatrix est hominum noxiorum usurpatrix innocentie arrogantia lib. 4.

with a presumption of sanctity: which makes their ^c guilt so much the greater, that Tyre, and Sidon, nay the Mahumetans (that are more true to their false Prophet, ^d than many Christians to their Saviour) shall rise up in judgement against these Christians, and shall condemn them that are so much worse than heathen, by how much they should be better, as having known the way

^c Criminosior enim culpa est, honestior status. Nos qui Christiani Catholicici dicimur si simile aliquid Barbarorum impunitibus facimus gravius erramus;

Atrocius enim sub sancti nominis professione peccamus, ubi sublimior est per arrogantia major est culpa. Ipsa enim errores nostros, religio quam profitemur, accusat, &c. libid. — Οὐ καὶ τοῦ λαμπρότητος, si post lavacrum niger effectus sum, si eos qui nondum purgati sunt splendidiore cerno: Naz. Orat. 27.

^d In nobis Christus patitur opprobrium, in nobis patitur lex Christiana maledictum, estimari itaque de cultoribus suis potest ille qui colitur. Salv. l. 4.

--- Et ideo hoc ipso deteriores sunt, qui meliores esse aebent, non enim probant quod fatentur, & impugnant professionem suam moribus suis, magis enim damnabilis est malitia, quam titulus bonitatis accusat, & reatus impij est pijs nomen. lib. 4.

of

of righteousnesse, and yet nevertheless by their vitious lives, stain the dignity of their profession, cause the way of truth to be evill spoken of, and the name of God to be blasphemed.

Against these floods of ungodlinesse, these torrents of Belial, (fit for the tears of mourning Gildas) it is more difficult, now than ever, to make resistance; when those that should help to withstand the mischief, labour rather to promote it: as to save a ship from the rage of a tempest, when the Mariners are at difference among themselves, and assist unto its perishing. Neither am I (so much a stranger unto, or a flatterer of my infirmities, as to conceive any such possibility in these poor essayes of mine; which though they have already passed the criticall eares of the Masters of Assemblies, acknowledge themselves far insufficient for a business of this nature, which all the tongues of men, and Angels, are not able

Nazian.
Orat. 32.

Eccles. 12.
11.

To the Reader.

to effect; but onely the voice of that great God, who commands the wind, and Sca; and they obey him: yet as some-

Mat. 8. 27,
28.

times e skilfull fencers may be admonished from the ignorant standers by, to a-ward a danger, so it may fall out by the grace of God,

e Non tantus ego sum ut vos alloquar, veruntamen & Gladiatores perfectissimos non tantum magistri, sed etiam idiotæ adhortantur de longinquo, ut saepe de ipso populo dictata suggesto profuerint. Tertul. ad Mart.

(whose strength is perfected in weaknes) that this my weak labour shall not be altogether in vain in the Lord, though it be but to bring one bucket of water toward the quenching of this flame. Or however, f if that succeed not, yet this will be some comfort to me, that (according to my small talent) I endeavoured to do good. The conscience whereof is recompence enough for the utmost ambition of

f Sin autem id non proveniret, & hoc ipsum infructuosum saltem non erit, quod prodesse tentavi; &c. Salvian. prefat.

Your poor Servant
in the Lord Jesus,

H. B.

The

The Titles and Texts of the severall
S E R M O N S.

Sermon 1. St. Pauls glorying in his infirmities. 2 COR. II. 30.

If I must needs glory, I will glory of the things which concern mine infirmities.

Serm. 2. The Rulers faintneis in confessing Christ. *page 24.*

J O H N 12. 24.

Neverthelesse, among the chief Rulers also many believed on him, but, &c.

Serm. 3. The envious eye. *pag. 77.*

M A T. 20. 15.

Is thine eye evil because I am good?

Serm. 4. The last Resurrection. *pag. 111.*

I P H I L. 3. 21.

Who shall change our vile body, that it may be fashioned like unto his glorious body.

Serm. 5. Thankfulness for Gods benefits. 134

P S A L. 116. 12.

What shall I render unto the Lord for all his benefits towards me?

Serm. 6. Preparation of Gods way. 158.

J O H N 1. 23.

He said, I am the voyce of one crying in the wilderness, make straight the way of the Lord.

Serm. 7. Victory over evill. *pag. 160*

R O M. 12. 21.

Be not overcome of evil, but overcome evil with good.

Serm. 8. Timely remembrance of God. 213

E C C L E S. 12. 1.

Remember now thy Creatour in the dayes of thy youth.

S E R M.



S E R M. I.

2 C O R. II. 30.

*If I must needs glory, I will glory of the things
which concern mine infirmities.*



Nothing is more unwelcome to an ingenuous nature, then to meet with a foolish adversary; where silence may cause a suspition of weaknesse, and contesting a discredit from so unworthy a conflict; *Answer a fool, and answer not a fool*, were both the counsel of *Solomon*, and would require the advice of as wise as he, to distinguish which one should follow. Of this unhappy condition were the enemies that infested our Apostle, Men no lesse empty, then malicious; and as they were conscious to no vertue in themselves, so condemning it in another. When his integrity keepeth him from offending, the offence is his integrity, and when nothing lies in the way to be carpt at of his envious opposers, he shall be accused of too much goodnesse; The chief Article of his enditement is his humility, he was not stately enough to be an Apostle, and with a basenesse of presence, and neglect of language, maintained not the garb of a Doctor.

Prov. 26.
45.

Chap. 10.
v. 1. & 10.

B

Eloquar,

Virgil. Æ. *Eloquar, an fileam?* should he confute their calumnies, or labour to aggravate it? had he not been thus guilty, he had been less innocent.

Luciani dialog.

It had well stood with *Pauls* credit to have despised such poor accusations, and his best answer had been with *Alexander* in *Lucian* unto *Annibal*, *μὴ δὲν φάσαι*, to answer nothing at all;

Eccles. 10. 1

but it stood not with his profession; the Church was to be satisfied, that had a chief interest in his reputation; lest his person might prejudice his doctrine, *A little folly*, (saith *Ecclesiastes*) *diminishes his fame, that is, in reputation for wisdom and learning*; and a suspicion of defect in an exemplary person, denies his other vertues their desired acceptance; The *Corinthians* easily be-

Idola Hebr.

appellantur dolores, quia cruciant animum, vel quia superstitioso corporis cruciatu colebantur.

Idololatra enim solebant se junius conficere & corpus lanceolis confedere, & humi calore, &c. P. Mart. in

1 Sam. 31.

leeved it was a fault in their Apostle, falshood is more winning then sincerity, though accompanied with tyranny and oppression; and with her courtly dresses finds ready entertainment, when naked truth can get no admission; The *Israelites* that grumbled at the severity of their true religion: could voluntarily endure that hell of *Moloch*, and when they refused the voice of the melodious charmer, could exact the groanes of their dying children, in that direful sacrifice: The *Turks* in their savage ceremonies: The *Papists* in their costly fooleries, the precisions in their painful niceness, how do they prove their zeal of misguiding, and superstition, that to countenance their errors, afflict themselves with devotion, and make Religion a torment: This was the *Corinthians* disease, and *S. Paul* tells them so, *ver. 20. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, &c.* when he that spent himself

for

for their sakes, could not obtain the least favour Chap. 12. 15
 from them, but (by a fatal requital of the dearest affection) the *more he loved them*, the *less he was loved*: he now saw the danger of his humility, and that to improve the benefit of his preaching, he must raise himself into a loftier behaviour; where besides the strange tyranny of being compelled to be more stately, he must imitate their method that despised him. The false Apostles by their plausibleness and exolling the graces of their endowments, had entwisted themselves into the good opinion of the *Corinthians*, & by such sordid inducements, too much promoted their ambitious design. And he must display his own worthiness too, if he will gain their approbation, and by a merciful flattery honour them to their edifying. That the preacher may be accepted, the man must be vindicated, and prove the truth of his doctrine by the worth of himself. Had he failed in the varnish and outward flourishes of account, *the signes of an Apostle*, were enough to evince the dignity of his calling; those which he had wrought among them in all patience, and wonders, and mighty deeds; but neither is he so defective in the trivial accomplishments of greatness, but he can equal them in their utmost boasting: *Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I:* In this casual glory of nobility and highness of birth, he can offer an equality, to be even as they, but in that nobler birth of the soul, regeneration in Christ Jesus; his couragious zeal cannot endure an equipage, but in a holy ambition

Chap. 12.
12.

Ver. 12.

Verse 23. strives for precedencie: *Are they the Ministers of Christ? I am more: in labours more abundant, in stripes above measure, in prisons more frequent:* Now the prerogative of his sufferings shall be the preferment of his Apostleship, and the large story of his afflictions, the subject of his boasting; *if I must needs glory, I will glory of the things which concern mine infirmities,*

You have heard the History of these words, and now he parts would be considered, which are only two, an *Hypothesis*, and a *Thesis*; or an inconvenience, and a resolution: Although he is constrained to glory, yet he will not offend in that glory; it shall be of his infirmities: of which, whilst I with my infirmities endeavour to make a brief discovery; God lend me his assistance, and your charitable attention: and first, of the inconvenience, *if I must needs glory,*

First part.

NONE are more unwilling to blazon their praises, then they that most deserve to be commended: worthinesse is silent in her own advancement, and had rather have her excellencies suffer in concealment, then revive them with the breath of her own applause; The secret assurance of goodnesse is sufficient recompence for her ambition, and she accounts it reward enough of her greatest deserts to have done them: When by the soveraign touch of our Saviour, the leaper was changed into cleannesse, his only prescription was, that he should say nothing; and in this he was a Patient after the recovery: First, he bids him be whole, next, see thou tell no man: as if his miracle would have been disgraced by publishing:

Mark. i. 44

ing: And it seems, Nature would be like her
 God in this, in whole worthiest endeavours we
 may behold this emblem of modesty, whilest
 we find the amplest bodies buisied in a speech-
 esse employment, and usually the bigger note
 in the smaller creature; *πολύφωνα τὰ ἐλάτω ἢ τῶν
 μεγάλων*, saith the great Philosopher, and our
 eares bear witness to the truth of that obser-
 vation; The Fly, and the Gnat, what a noise
 they make, and with their lowd alarmes de-
 vade our attention: when the *Beauty of heaven*
with his various shew, makes no sound at all:
Quanta rerum turba sub hoc silentio evagitur?
 That living mountain *Behemoth*, though he
 can draw up *Jordan* in his mouth, there is no
 mention of a voice, and though out of the *door*
of Leviathans face go burning lamps, and sparks
of fire leap out, yet no voyce is heard: and it seems
 God would be like his nature in this, who com-
 eth not in the acclamation of a tempest, but in
 a still and soft voyce, whereas by a curled oppo-
 sition, the *devill is the roaring Lyon*: But with-
 out the pardon of a metaphor, we have a more
 obvious instruction in man, where action and
 language by a common repugnancie, seem not
 more to teach modesty, then enforce it: If you
 wil beleive the criticism of Poets, though not the
 story, it was the character of *Virgil* upon *Dran-*
ces, that he was *melior lingua, sed frigida bello*
dextra, a person of a voluble tongue, but of dull
 performance; And *Ajax* in the *Metamorphosis*,
 assuming to himself the praise of honourable
 exploits, could afford *Ulissee* that other of lan-
 guage, *Quantumque ego marte feroci, inque acie*
valeo, tantum valet iste loquendo: Or if a more

Histor.

Animal.

lib 4.

Eccclus.

43.1.

Seneca de
benef. lib. 4.

Iob. 40.

15. 23.

Chap. 41.
14. 19.

1 King, 19

11. 12.

1 Pet. 5. 8.

Ænead.

lib. 11.

Metam.

lib. 13.

*Pasch de
opt genere
elocut.*

*Verulam
pr&f. in
Org. no-
vum.*

*Tertullian
adv Valer-
tin.*

Jam. 3. 5.

Catholick instance will better content your observation, the mightiest Monarchy hath bequeathed you an example: In the time of *Romes* bravest adventures, (as *Paschalius* defines it) under the politick emulation of Consuls, what rudeness of speech accompanied those noble achievements? *Homines tacebant, quia res loquebantur*; whereas *Greece*, that scarce earned an historian, in the plenty of language exceeded all nations, and had this property of children, to be as busie in prating, as feeble in action; or without the trouble of chivalrie, you may take notice of a more lutable instance in arts and sciences, where you may perceive the profoundest truth attended with the coursest expression, and the most flourishing eloquence coming nearest to fiction; witness our Logick and Metaphysicks, that to explain their nicest notions, borrow almost a canting dialect, and by a barbarons subtilty of terms at once purchase our laughter and apprehension; And you may no lesse observe in divine Scripture, how the loftiest mysteries are disguised in a reverend simplicity, and the most solemn businesses of Religion performed in the secrecy of a Sanctuary, whence perchance the Nations, by an apostish devotion, so muffled their superstitious ceremonies, *Solo secreto venerandas*; that what they wanted in reall Majesty, they might make up in a mystical silence. But if you will save this labour by a more familiar instruction, return we to our selves, and *S. James* out of our own mouthes will inform us, that the least part of our selves gives the loudest report; *The tongue is a little member, and boasterh great things*;

This

This is the instrument of glory, and is so interest in the quality it expresseth, that in the Original it is taken for it, *Cavod* signifying both glory, and the tongue (by the authority of no lesse Rabbines then *Iacob* and *David*,) as thereby intimating, that the chiefest glory of man is in his tongue. If the soul be puffed up with haughtinesse, it is the *tongue* that *speaketh proud things*, and when the thoughts are conspiring in a mutinie, and close rebellion, at last they burst out, *With our tongue we will prevaile, who is Lord over us?* Neither do we find it more forward in their fault, then peculiar in their punishment; when proud *Nimrod* by the madnesse of ambition thought to reach heaven by his tower of *Babel*, the confusion of tongues was his punishment, that wherein he had before so vainly domineerd, he should not now be understood; and the damned *Rich man* in the Gospel, as if his tongue had been chief actor of his arrogancy, complaineth most of that in the punishment. *Send Lazarus to coole my tongue, for I am tormented in this flame;* And justly may it be tormented in hell, that did so torment others here on earth; you will easily admit the congruity of the judgement: if you consider how we are tortured with any mans boasting, and if we cannot almost with the same patience endure our own reproaches, as anothers selfe praises; *σπαρτε με*, cries their fellow in *Menander*; he kills me with bragging, *λεπτε γινομαι*, I grow lean in his company; And yet it is not altogether unpunished in the very offence, whilest we argue every man is most defective in that vertue, which he most

Quod hominis dignitas & excellentia nulla alia re magis cognoscitur quam oratione Pet. Martyr

2. pag. 4.
Gen. 49. 6.
Psal 30 12
& 108. 1,
Psal. 12. 3.
V. 4.
Gen. 10. 9.
& 11. 4.

Quoniam dominatio imperantis in lingua est, ibi damnata est superbia, ut non intelligeretur jubens homini, qui noluit intelligere, ut obediens Deo jubenti.

Aug. de civ lib. 16. cap. 4.
Luk. 16. 24.
Greg. Moral. lib. 1.
Citatus à Plutarcho,

atributeth to himself: and as *Plutarch* speaks out of *Demosthenes*, ἔ τὸ δοκεῖν εἶναι τοιούτῳ, come away onely more incredulous of that worth, of which any man reporteth himself the owner. Even truth it self could not be beleev'd in giving a testimony of it self; If thou bear *witnesse of thy self, thy witness is not true*; which though it were blasphemy to his divinity, yet as he was masked in man, it might seem onely a churlish discretion; and therefore to one that upon the taking of an injury, insultingly demanded, if he did not now think him a Philosopher, it was justly replyed, *Intellexeram si tacuisses*; I had so thought, if thou hadst said nothing: his saying so, said he was not so; Ὁ φρονιμῶ ἀνὴρ κρύπτει θεσαυρὸν, καὶ ἄρ' ἐστὶν πόνον, said the reverend Monk *Antiochus*; The prudent man concealeth his riches, and vertuous labours, and like *Moses*, putteth a veile on his shining graces, as it were blushing at his good deeds, and afraid to hear of them; τὴν μέλισσαν μιμῆται, imitates the Bee, that what she extracteth from flowers abroad, carrieth home with her into her hive, and makes honey within; is offended at nothing more then smoke, which is the least hieroglyfick of human fame; (and it is to be feared, that those who live upon this ayre, like those *Astomi*, the mouth-lesse people in *Solinus*, have no mouthestoo, in the praises of God) Our Saviours caution was not in vain: *When thou dost thine almes, do not sound a trumpet before thee, as the Hypocrites do; Talis elemosyna hostilis est*: to seek the glory of men by almsgiving, is to make war with God for his glory: his prerogative royal,

Joh. 8. 13.

Boet. de
conf. lib. 2.In Biblio-
theca patr.Solini po-
lybist. cap.
55.
Mar. 6 2.Chrysol-
gus.

royall, which he that is afraid to do, must do that which is hard to be done, that is, be so far from proclaiming his charity, that he must not know it himself; the *left hand must not know what the right hand doth* : But to do it therefore that others may know it, we may note the danger thereof by the penalty, denounced from the mouth of Christ against these, (a) *Animalia gloria; Verily I say unto you, they have their reward*: which is no more but a blast of vain praise, and when they have this, they have no more for ever to receive, or look for besides: it is their last reward, their final recompence: so bad a bargain do they make to sell their good deeds at so cheap a market, and for the light breath of worldly praise, *which is but for a moment*, to deprive themselves of a far more *exceeding and eternal weight of glory*.

Verse 3.

(a) Tertid.

2 Cor. 4. 17

No question, our Apostle was well acquainted with these and the like ill consequences of boasting, that made him so backward in the attempt, & yet he had in himself the true foundation & substance of glory: he was called to his ministry by a new Ordination; *not of men, nor by men, but by Jesus Christ*: and by him not being in the dayes of his flesh, when the rest were called, but in the full Majesty of his glory: vouchsafing them, as to be the Preacher unto his conversion by an audible voice from heaven; so to be the *Great Bishop* to ordain him *a Preacher, and an Apostle, a teacher of the Gentiles*: and that no solemnity might be wanting here, instead of a white robe, he is invested with a *shining light*: he was caught up to Paradise in the time of his mortality, to be an eye-witnes

Gal. 1. 1.

1 Pet. 2. 25

1 Tim. 2. 7.

Acts 9. 3.

2 Cor. 12. 4

Colof. 1. 12 witness of the heavenly *Canaan*; of the inheritance of the *Saints in light*, and obtained alone after Christ, the authority of coming down from

Videmus quanta maestitas in ejus scriptis extat, quanta altitudo emittat, quantum pondus subsit, quanta vis se prestat; fulmina denique sunt, non verba; Calvin in 2 Cor. 11. 6.

heaven; he was more learned then all the Apostles: what depth and sublimity in his writings? what force and efficacy in his persuasions, where every line is an argument, every sentence a victory?

And to make up his preheminance,

Adv. Marcian. lib. 5.

if we beleeve *Tertullian*, he wanted not a prediction of the holy Ghost, in that prophetick blessing of dying *Jacob* to his youngest son, *Benjamin* shall ravine as a wolfe, in the morning he shall devour the prey, and at night he shall divide the spoyle; *Paul* was of the tribe of *Benjamin*, in the morning, the forepart of his age, worrying and devouring the flock of Christ, persecuting the Church; in the evening, the declension of his life, dividing the word, a *Doctor of*

1 Tim. 2. 7 the Nations. And moreover, he was challenged to give an account of himselfe by the false Apostles, which might not more encourage his boasting then excuse it, Then besides too, the *Corinthians* who more regarded their reputation then their edifying, must have something to glory of in his behalf, for the outward appearance; so as now to hold his peace would be a scandal unto his profession, and be interpreted not so much modesty as guiltiness: Lastly, God was the Author of his singular endowments, and not to acknowledge them to his glory were a kind of sacrilege, a crime little lesse then to deny them; And yet all this would scarce rack our Apostle into the commending of

of himself, although it were now so main a part of his function; Peradventure, the *thorn in his flesh*, was that which so awed him with the remembrance; *the messenger of Satan that was sent to buffet him, lest he should be exalted out of measure*; vain glory was the last of his sinful enemies, that was to be destroyed; and which after so many victories over the world and the flesh, nay after the triumph over death and the grave, remained yet behind to be encountered; and so doubtful was the contention with this sin, that had he not been beaten, he had not conquered. *Cupidoglorie etiam sapienti novissima exiit*; it is the last affection that even a wise manslayes aside; and therefore *Plato* fitly styles it, *τελευταῖον χιτῶνα ἢ ψυχὴν πέφυκον ἀποθέσθαι*, the last garment which the soul putteth off, or as *Charron* no lesse fitly renders it, *chemise de l'ame*, the skirt of the soule, which like that of *Nessus* bequeathed to *Hercules*, is hardly pulled off, till it fire and consume us; *Calor est omnis affectus*, sayes the knotty Father in his riddle *de pallio*, every passion is a kind of heat; but when it is once fanned, or kindled into affectation, it breaketh forth into the flame of glory; every passion is violent, intractable to reason, but this by a certain excellency and sovereignty in mischief, overmasters these passions, and possesseth the Monarchy in man. Even conquerours themselves that left nothing to be subdued, were *solâ gloriâ minores*, captives to ambition, and the greatest conquerours, the greatest slaves: like an imperious wife to some impotent great man, nothing can be done without her consent, and the miserable husband cannot

Chap 12.7
O venenum quod non curatur nisi veneno! & antidotum, quasi quod de serpente conficitur!
ſc. Aug. de verb. Ap. Ser. 3. Dicerat tot pericula tormenta, Galia mala, nec dum tamen subigerat penitens superbiâ: imò adeò anceps illi certamen restabat, ut vincere non posset nisi colaphis cæsus *Calv. Tacit. hist. lib. 4. vid. Lipsii notas Char. de sagesse. lib. 1. cap. 20. Tertul. de pallio rerum cum in affectationem flabellatur, jam de incedio gloriæ ardor est.*

Biblioth
patrum:
hom. de
van glor.

Herba Sar
dinea si
edulio fue-
rit, vefcen-
tibus ner-
vos con-
trahit, ri-
du ora di-
ducit, ut
qui mortem
appetunt,
veluti ri-
dentium
facie inte-
reant.
Solini poly-
hif. cap. 10.
Salvian.
de Gub.
lib 7.
Plautus.

cannot choofe but obey her, how unreaſonable ſoever; ἐν πάντι γὰρ ἐπτεδεῦματι περιφίεται; as *Antiochus* elegantly deſcribes it; it beleaguers and undermines all our actions, our words, our intentions; if it cannot allure us, διὰ τιμῆς ἐπαραι, by the proffer of honours, it far more prides us in contemning them, by a ſhew of equanimity, and taking pleaſure in the repulſe; if not to flaunt it in the vanity of gorgeous apparel, it ſets upon us by neglecting it; if not to flouriſh in eloquence, it makes us proud of ſaying nothing, by conceiving our ſelves wiſe in that ſilence, ἐπ' μὲν ἤδ' ἄλλων παθῶν, &c. In other ſins and perturbations, we apply our ſelves to convenient remedies; we faſt, we grieve, we pray againſt them: But here we are contented to be deluded, and tickled to our deſtruction, and like thoſe that have eaten the *Sardonick* herb, even hang our ſelves a dying: Nay oft times thoſe very devotions of faſting and prayer, become the fuel of this miſchief, and like wholeſome cordials to ſome venomous creatures, are converted into the nature of its poiſonous conſtitution: Againſt ſuch a perillous and intruding evil, who can be warie enough; *vix cavet cum etiam cavet*, the nicest caution may be overtaken. And yet ſee the prudent induſtry of our Apoſtle, who having formerly ſmarted for this fault, was acquainted with the danger, and labours to avoid it: like a mindful Pilot, that having once ſplit his veſſel on ſome unknown rock, from the doctrine of his loſſes hath learned ſo much experience, as to prevent it in a ſecond paſſage: So our Apoſtle being forced to commend him-
ſelf;

self, rather then that commendation shall exalt him into a vain conceit of himself, by a vertuous use of necessity, he will abase himself in his boasting; he will not begin without many Prefaces of befooling himself, and if he do, it shall be but *μικρόν τι*, but a little while, as though he assumed another mans person, and would straightway lay it aside: and when he does, it shall be in his infirmities, where his very glorying is humility: If I must needs glory, I will glory, &c.

Chap. 11.
16.

THe shame of the worldling is the grace of a Christian, and what the natural man scoffes at as foolishnesse, the beleever wisely adores: *Non pudet quia pudendum est*, was the pious obstinacy of *Tertullian*, to account the chiefest glory in that which the world derided, when the Apostles are beaten before the Council, as if the punishment had been their felicity, by a new maxime of their Master, they departed glad of their suffering, esteeming it honour, content for their rejoycing, that they were counted worthy to suffer shame for his Name. Me thinks here the hardy Stoick might almost perswade you he were a Christian, and with lesse wonder be beleaved, that he is happy in his torments; were but his conscience as good as his patience, and did he not seem more without reason, then passion; And yet if you look more nearly into him, you shall find that courage of his rather a resolution, then practice, and not so much his exercise, as his study; and you shall find *Paul* as far exceed him in the agony of his sufferings, as in the

Second
Part.

Acts 5.40.

Verse 41.

Chap. 11. the purpose and intention; *hunger, cold, thirst,*
 verſe 27. *nakedneſs, labours, watching;* theſe are the ar-
 guments of his Philoſophy, and he maintains
 the truth of his profeſſion, not ſo much by diſ-
 puting as ſuffering. So as if he *deſerved not to be*
 1 Cor. 15. 9 *called an Apoſtle, becauſe he persecuted the Church*
of God: by the preheminance of his afflictions,
 he deſerved chiefly to be called an Apoſtle,
 as being thus persecuted for the Church; It
 was the cognizance Chriſt ſet on his diſciples,
 that they ſhould *be hated for his name;* and
 without this, they could not obtain his ſignal
 bleſſing on the Mount; even that which is pre-
 ſented with the greateſt emphasis: *Bleſſed are*
 Matth. 5. *ye, when men ſhall revile you, and persecute you,*
 11, 12. *and ſhall ſay all manner of evill againſt you falſely*
for my ſake; rejoyce, and be exceeding glad, for
great is your reward in heaven: Inſomuch, as
 the falſe Apoſtles by oppoſing and traducing
 him, unwittingly fulfilled the prophecy of our
 Saviour, and became themſelves the argu-
 ments of his true Apoſtleſhip, and ~~ver~~^{ove}
 them leave to wonder at this ~~ſtrange~~^{SC} induc-
 tion; That he ſhould ~~preſent~~^{SC} the dignity of his
 calling by ~~mu~~^{ing} up his diſgraces, and vin-
 dicate ~~his~~^{SC} reputation by laying on greater
~~afflictions;~~ ſuch a circle of calamities who
 would not rather interpret the brands of an of-
 fender, then the marks of an innocent? and
 aſcribe his eſcape (rather then delivery) not ſo
 much to the divine protection, as the infelic-
 ity of perishing? If to be reſcued from ſuch de-
 ſperate hazards, ſhould be an evidence of his
 integrity; why not rather of his guiltineſs to
 have ſo often incurred them? Each flouting
 Pagan

Pagan at least will tell him, he discredits his God to make miseries the reward of devotion, and the guardon of Religion to be only more then ordinarily wretched; what reserves he for his vengeance, that does this in his mercy? what for his enemies, if thus to his friends? he either cannot, or will not succour them; and is therefore impotent, or unjust. But the afflictions of the righteous in all ages of the world, convince this stale Atheism, & by the custom of their sufferings, have now made it a doctrine to be good, & unfortunate, so as it might well appear by this character, that he was Gods beloved, to be thus persecuted, and reviled, τὸ ὃ θεῖον ὑπολαβάνεσαι βοηθεῖν τοῖς ἀδικησάμοις, says the great Philosopher; the divine Majesty is wont to befriend, & favour those that suffer injuries. Nor doth he evermore exalt his saving mercy, then by the humility of his compassion, in relieving the distressed: witness his own so many promises of deliverance in troubles; and never any so eminently accomplished, at the expence of so many miracles: And might not Paul glory in those infirmities that were supported by omnipotence? That so weak a vessel, so cracked and bruised with afflictions, should thus valiantly hold out against all the encounters of adversity? who could be so impious as not to acknowledge the assistance of a deity? who so rigid as to expect other proofs of his innocence beyond his life? *Inter tot pericula non servassent illum dii, nisi sibi servassent:* The heathens could construe such strange deliverances to be the immediate work of a deity; One of their own Poets did intimate no less, when bringing *Æ-*

Ecce pars vestrum & major & melior ut dicitis, egetis, algētis opere, fame, laboratis, & Deus patitur, dissimulat, non vult, aut non potest opitulari suis: Ita aut invalidus, aut iniquus est.
Min. Fel. Octav. Arist. rhet. lib. 2. cap. 7.

Seneca.

Virgil. Ænead. lib. 1.

- neas* into a tempest, he could not deliver him
 without raising a god, *Neptune* must appear
 and gravely check the rude winds into a
 civil submission: But if you will see a danger
 indeed, beyond the fiction of a Poet. Behold
 our Apostle in that navigation, exactly pour-
 trayed by an Evangelist; *Acts 27. When the*
time of sailing was already past, and the Sea
 lightned of her burthens, had now as it were
 licence to be outrageous; Their first lanching
 forth was in despaire, the winds were contra-
 ry; and *tempestuous Euroclydon* by the order of
 that Season, had the tyranny of those unruly
 dominions; unto whose usurping violence, the
 Pilot is forced to surrender his office, and lose-
 ing his art in astonishment, commits all to the
 mercilesse billowes; The companions of this
 voyage were a great part of the calamity, *soul-*
diers and prisoners; No place of doubting here
 was left, save in the variety of perishing; either
 to be split on the rocks, or ingulphed in the
quick-sands. Their onely refuge was to undoe
 themselves, by *lightning* the Ship of her lading,
 so as they left nothing to be cast away but them-
 selves; Their munition too being now grown
 dangerous, and their *tackling* only able to profit
 them, in being thrown away. And yet they
 did but begin to be lost in the dammage of
 their goods; for *πᾶσα ἐλπίς* (sayes the divine
 Historian) *all hope of their safety was taken away*.
 Onely a three dayes darknesse was enough for
 the seventh plague of *Egypt*, which though the
 least of these evils, is exceeded here too; *No Sun*
or star in many dayes appearing, nor affording this
 lamentable comfort, to know the place of their
 perishing

Exod 10.
21.

V. 20.

perishing : To paint out the perill in its lively
 extremity, the Marriners were afraid, those
 leaguers with death, and play-fellowes with
 danger; and *under colour of casting Anchor,*
 would have stole away in the boat: All this
 while too, that they might not only be afraid,
 they tormented their bodies with a *fourteen*
dayes abstinence, as if in the expectance of
 death, they had forgotten to live. In the mid-
 dle of this extremity, our Apostle dares pro-
 phesie a deliverance; but see how it is accom-
 plished: Their safety must be contrived by a
 shipwrack, and the breaking of their vessel by a
 lucky disaster, is the only method of their
 escape; for *on boards, and broken pieces of the*
ship, they escaped all safe to land: And who can
 deny now that *Paul* is Gods charge; to whom
 mine it self becomes a preservation! Had he
 remained unshaken in prosperity, how had he
 known, or the world by him, the mystery of
 the divine protection? which appears not so
 cleanly in a settled tranquility, as when we
 are pressed out of measure, and despaire even
 of life: Then is the time for him, with whom
 all things are possible to work a deliverance be-
 sitting himself, that he alone may have the
 glory. And to this end, you may please to
 observe, how the Father Almighty taketh plea-
 sure in the infirmities of his children, and hum-
 bleth his Majesty to the safeguard of those that
 are most destitute of meaner succour. *When my*
Father and mother forsake me (sayes the Psal-
 mist) *then the Lord careth for me:* as if he stay-
 ed for that opportunity of *desertion*, to endear
 the favour of his adoption: so in the minority
 of

Verse 30.

Verse 33.

Verse 22.

Verse 41.

Verse 44.

*Quis neget
 diis cura
 esse, propter
 quem fuit
 innocens,
 ruina?*

Martial.

2 Cor. 1.

Psal. 27. 10

2 desertion

of *Abrahams* posterity, he was familiar with his people, *when Israel was a child, then I loved him: Hos. 11. 7.* But being multiplied & grown numerous, he withdrew his presence from them. So in the infant state of the Gospel, miracles, visions, and revelations, maintained a commerce between heaven and earth, whereas in the elder time, as wealth and worldly pomp increased, those gifts and graces discontinued.

Psal. 147. 9. So the young ravens, and the hungry are filled with the riches of his bounty, when the rich (like *Midas* with his golden penury) are sent empty away. But if you will awhile attend the

Minutiora que maxmus artifex de industria ingeniis aut viribus ampliavit, sic magnitud. in mediocritate probari docens quemadm. virtutem in infirmitate. Tertul. lib. 1. adv. Marc.

greatest workman in the meanest of his works; with delightful wonder you may behold him, *Maximum in minimis*, no where more admirable than in things of the smallest mo-

ment, and oft times lodging rare endowments in the most despicable creatures; as if from the very contempt of their littleness, he would increase our admiration; For instances, the Scripture will readily furnish us, that one place alone in the *Proverbs* will do it, *Ch. 30.* where the wise man tells us, *There be four things which be little upon earth, but they are exceeding wise; so wise in the judgement of Tertullian*, that he chooseth some of them to confound the proud wisdom of man, daring him to imitate, if he

Prov. 30.

24.

In his tam parvis atque, tam nullis, quo ratio? quanta vis? quam inextricabilis perfectio? Galin. lib. 11, cap. 2.

can, *Apum edificia, formica stabula, aranea telas, bombycis stammina*, the architecture of the Bee, the granary of the cmet, the lawn of the spider, the loom of the silk-worm;

silk-worm; whose curious industry may cate-
 chise any (not worse then an Infidel) to give
 God the glory of such perfections shining in his
 darkest creatures: But farther yet, you may be-
 hold them not onely the objects of his boun-
 tie and wisdom, but the instruments also of his
 power, and justice; when to plant the *Israe-* Exod. 23:
ites in Canaan, he provides them an armie of 28.
Hornets to marshall their way, and proud
Pharaoh in his own dominions acknowledgeth Exod. 8.
 an overthrow from lice and frogs: The Oxé
 goad, and the jaw bone are exalted into the
 activity of a conquest, and but the sound of the Josh. 6. 20.
Rams-horns is engine enough to call down
 the walls of *Jericho*: So the scorn of man can
 triumph over man to the glory of God, and
 the vilest creature armed with the divine ju-
 stice, becomes the revenger of humane rebel-
 ion. Thus hath *God chosen the weak things of* 1 Cor. 2.
the world to confound the things which are mighty, 27. 28.
and base things of the world, and things which are
despised hath God chosen, yea and things which are
not to bring to nought things that are; that no flesh Verse 29.
should glory in his presence. So when he would
 make use of fit messengers to declare his will,
 it became his omnipotence to make choice of
 the most unlikely Agents: to put his trea- 2 Cor. 4. 7.
sure in earthen vessels, that the excellency of the
power might be of God, and not of them. Slow
 tongued *Moses*, rude *Amos*, simple *Peter*; unto
 these he vouchsafes his presence, conference,
 revelations, and makes them fit for employ-
 ment, by employing them; lest more fashio-
 nable undertakers might rob him of his glory,
 by fixing the peoples eye no higher then their

- own worthinesse: Of which danger we have a double example in *S. Paul*, who on a little more then ordinary manifestation of his virtues among the *Barbarians*, was twice mistaken for a God. Once at *Melita*, for not falling down dead at the viper, as though to outlive the sting of that Serpent, he must needs be immortal; And before that at *Lystra*, where his eloquence accused him into Mercury; and having easily perswaded them he was a God could scarce make them to beleieve he was a man: but their zealous idolatry will needs abuse him with sacrifice. And he knew how dangerous it was, to rivall with the Almighty in glory, by accepting that horrible courtesie. It was the flattery of others, that made *Herod* guilty of blasphemie, in that overstrained complement, (*The voice of a God, and not of a man*) and yet he is faine to recant it himself by dying: the *wormes* by a mortal demonstration soon confute his divinity, and without the help of a Surgeon, present him an unfeigned skeleton before the eyes of his kind murtherers: So that you see this outward basenesse and infirmity was necessary in our Apostle, to raise the conceits of his beholders unto the true Authour of his miracles. But though God magnify his power in the weakness of his creatures, would you beleieve that he should practise this strange mystery on himself, and that he should magnify his power by his own infirmity? And yet behold the eternal Son of God effecting the wonder of our redemption *in the form of a servant*, and triumphing over Satan in the infirmities of our nature, assuming the *likeness of our sinful flesh*, that
- Acts 28. 4
- Acts 14. 11.
- Acts 12. 22
- Verse 23.
- Phil. 2. 7.
- Rom. 8. 3.

that he might condemn *sin in the flesh*, and by
fasting of death himself, *swallowing up death in* Heb. 8. 9.
victory. And might not *Paul* glory in his infir- 1 Cor. 15.
 mities, that were enabled by the sufferings of his 54.
 saviour? To be like great personages even in *Et de hone-*
 miseries is a graceful adversity. How proud is *stamentis*
 the souldier of that wound that resembleth *corporis*
 him with his General? almost thanking his *maximè la-*
 misfortune for advancing him to so worthy a *tatur: ut*
 danger: And can he lesse exult in his suffer- *de Sertor.*
 ings, that *bears in his body the marks of the Lord* *Salust.*
Jesus? Besides, it may seem too that God *Gal 6. 17,*
 himself alloweth this honest ostentation in his
 servants; when by the consent of Schoolmen;
 all the Martyrs shall appear in the Church tri-
 umphant, bearing the signes of their Christian
 wounds about them, as if so many speaking te-
 stimonies of their godly courage, that what
 here they endured in behalf of their Saviour,
 may be there an addition to their glory: And
 how eminently shall his body then glister
 with skarres, that left here no place for a new
 wound? that by a valiant emulation did not
 so much imitate, as repeat our Saviours suffer-
 ings, ! *In stoning, in whipping, in watching, in* Verse 25.
fasting, in perils of his own nation, in perils among
the Gentiles, in perils in the City, in perils in the
wilderness; in being haled from one Magi-
strate to another, from Lysias the chief Cap-
tain to Felix the Governour, from Festus to Acts 23. 26
Cesar: in being falsely accused, and pro- 25. 12
 nounced innocent by his Judges: nay to make
 up the resemblance, he wanted not a blow from
 the High-Priest, nor an *Eccè homo!* behold the
 man: so as he may be well applauded with

Salvian de that elogie of Salvian, *Singularis Domini praecla-*
Gub. lib. 3. *rus imitator!* An excellent disciple of a singu-
lar Master; that walking in the steps of his
leader, hath made him plainer as it were, and
more significant by his footing: and may well
bespeak your imitation, as he did sometimes

1 Cor. 11. 1 the *Corinthians; Be ye followers of me, even as*
Application *also am of Christ:* By the example of his suffe-
rings, we are summoned to a warfare, and who

would refuse to follow his Captain in that
way, which he hath traced out by his own
blood! Our fighting is suffering, and who is so
weak but can do this! nay weaknesse is our
only strength, for when we *are weak, there*
are we strong: The mind is more able to en-
dure the encounter, when its domestick enemy
the flesh, is brought into subjection; and by
the discipline of a strict life, is taught more rea-
dily to obey her injunctions. In bodily disea-
ses when the sicknesse is in its vigour, *τῇ λεπ-*
τόσῳτι διαίτη ἀναγκαῖον χρῆσθαι, saith the grea-
Physitian, a sparing diet is mainly requisite
that the strength of nature may be wholly em-
ployed on the maladie; and it is no less impor-
tant in the conflicts of the soul, which become
more vigorous by abstinence, as thereby uni-
ting her forces, and refining her self from the
earthly contagion. *Αυτῆ γὰρ ἡ λάμπει νίκη* (saith
St. Chrysost.) This is a resplendent victorie, this
is the triumph of the Church, thus the devill is
vanquished whilest we are afflicted, and take
the foile by our miseries: by our fasting he is
made hungrie, by our thirst he faints: chased
he is by our persecution, and disarmed by our
nakedness. Thus is the Lord of Hosts pleased

Chap. 12.
10.

Aphor.
Hippocr.

Chrysost.

to fight his battel by our infirmities : and from
 the victorie of our sufferings to erect a trophie
 to his glory. Even so Lord ! evermore arm us
 with thy self against all assaults of sin and Sa-
 ran, that by the power of thy Cross and Pas-
 sion, we may advance thy glorie here , against
 the kingdom of darknesse ; untill by the pow-
 er of thy resurrection, we shall be advanced to
 thy Kingdom of glorie : For thine is the King-
 dom, the Power, and the Glorie, for ever,
 A M E N. Oct: 1. 57.

C 4

SERM.



S E R M. II.

J O H. 12. 42.

Nevertheless among the chief rulers also, many believed on him; but because of the Pharisees, they did not confesse him, lest they should be put out of the Synagogue.



Nothing is more incredible to the depraved nature of man, then the mysteries of his salvation: He could easily beleeve the father of lies in the plot of his captivity, but can hardly beleve the God of truth in the counsel of his deliverance: To perswade so strange a conceipt, the Almighty must take paines with his creatures; and that word which onely spake mans creation, must himself become man to preach his Redemption: But *shall the Sonne of man find faith on the earth?* behold the barbarousnesse of infidelity! *He came unto his own, and his own received him not:* and yet the main business of his doctrine, was to exhort a beleefe, and that doctrine canonized with miracles, the infallible testimonies of a deity: such miracles as were not so much the labour, as the property and emanation of his person;

Luke 18.8

Jch. 1. 11.

person; nor were wrought by the dispensation of
 greater power, but by his own vertue and au-
 thority, which was common to the fellowship
 of the Trinity, in which he was not the instru-
 ment but the partner, and differed from his Fa-
 ther not in power, but in the order of working :
 which the devils by a sharper Philosophy per-
 ceived to be above the contrivance of nature,
 and as if by preaching the Gospel of our Savi-
 our, they would condemn the stupid Jewes,
 usurp *S. Peters* very confession; *Thou art Christ*
the Son of the living God. But this degenerating
 stock of *Abraham*, children of his flesh, Not his
 faith, in a Sceptick madnes, will neither credit
 their ears in the words of our Saviour, nor their
 eyes in his mighty deeds: which *Isaiah* in a pro-
 phetick rapture foresaw and wondred at; *Who*
will beleeve our report, and to whom is the arm of the
Lord revealed? where, had they not bin punished
 with dulnesse, the prediction of their unbelief
 might have taught them to believe the *Messiah*;
 their unbelief being there foretold as a token of
 the present *Messiah*; But their voluntary ob-
 stinacy, that refused to appre-
 hend their Redeemer; by the
 congruity of Gods justice, suffers
 the necessity of so untoward a
 refusal, the perverseness of their
 understanding is revenged with
 the impossibility of understand-
 ing: whilst (as I may have
 leave to speak) by an admirable
 imposture of the divine judge-
 ment, the light of the world ap-
 pears darknesse to their soules; the bread of
 life

Zanch. de
trib. Elo-
him. l. 3 c. 3

Vid. Iud.
viv. in 9. de
Civ. Dei.
cap. 21.

Math. 16.
16.

Isai. 53. 1.

Eriam hoc eorum volun-
tatem meruisse respondeo, sic
enim eo excæcat, sic ob-
durat, Deus deferendo, quod
occulto judicio facere potest,
iniquo non potest Augustin:
in v. 40. Accidentale est
verbo Dei quod homines ex-
cæcat; verum id hominum
malitie imputandum est, que
vitam convertit in mortem.
Calvin. in e. i. e. loc.

life yeelds the favour of death, and the rock of salvation becomes a stumbling-stone to their ruine: Neverthelesse all were not tainted with senseless contagion, but many exempted, whose rare preservation might publish at once, the power and compassion of their Redeemer, being not only those of the vulgar rout, which out of a customary lightness are apt to embrace any uncouth novelty, but men of a deeper reach and capacity, the politick and reserved nobility, whose faith was as wonderful as the others incredulitie: Among the chief rulers also, many beleevd on him.

Part. 1.

Joh. 3. 2. 9.

Joh. 7. 48.

Tom. 2. 5.

Mat. 11. 26.

2 Sam. 1.

21. vid

Bernard

f. per Cant.

serm. 54.

Plil. 104.

10.

WEl might the Evangelist imploy this emphatical rhetorick, to expresse so strange an occurrent. *Great men are not alwayes wise, but less usually religious; the pomp and splendour of their estates, being incompliable with the humility and retirednesse of devotion. Have any of the rulers or of the pharisees beleevd on him?* was the insolent demand of the Pharisees; accounting such rudeness and weakness of judgement, only befitting the ignorant people: Neither hath any age been so happy as to contradict this wretched position; as it is easie to observe through the whole course of the Gospel, where baseness and poverty are so much the portion of christian professors, that the Apostle takes it for granted; *Hath not God chosen the poor of this world, rich in faith, and heires of the Kingdom?* even so, it seemed good in his sight, to hide those things from the wise & prudent, & to reveal them unto babes: to leave the proud like the Mountains of ^{oa} ~~Gibon~~, without any dew or rain upon them; and to send his springs into the valleyes, to fill the lowly

ly

with his blessings. Thus, we find the simple shepherds early visited by the day-spring from on high, *The Glory of the Lord shone round about them*, as it were the morning beams of the Son of righteousness; and straightway they in a pious gratitude make the report as large as their joy, rejoicing others, as the Angel did them, with the good tidings of a Saviour; whereas *Herod* the King, vainly tearing a rival in his temporal Kingdom, with furious subtilty, attempts to assassinate the King eternal, at his first appearing in flesh: and how earnestly he intended it, the bleeding innocents are so many witnesses; whose lives must be sacrificed to the rage of a tyrant, because they are neare in age and voisinage to Christ. To hold on the parallel, we finde on the one side, the despised people flowing to Christ from every quarter, *Galileans, Samaritans, Publicans, Fishermen*; such are the men that *hear him gladly*, cry up his miracles, admire his doctrine, celebrate his triumph with solemn procession; when on the other side *οι ἀρχοντες*, the rulers are plotting together against the Lord, and against his anointed, rejecting the counsell of God against themselves, and hindring others that would embrace it: not suffering so much as the little children to cry *Hosannah* in the temple, although the stones were ready to proclaim him, having given such evident proof of his God-head, in the raising of *Lazarus* from the dead; a miracle so fully miraculous, as might have even softned hearts of stone, and did no less wonders in many of the inferiour rank; whom of stones raised up children to *Abraham*: but yet is so farre from

Luke 2. 9.

Dum temporalis regni emulatur angustias, aeterni Regis ortu molitur extinguere
Chrysol.

serm. 152.

Mar. 2. 16.

Chap. 7. 47

Luke 15. 11

Mar. 12.

37.

Luke 13. 7

Joh. 7. 40.

Mat. 15. 31

V. 12. & 18

Psal. 2. 2. j

Luke 7. 30

Mat. 21. 15

Luke 19.

40.

Vel lapideae corda molire debuerat. Cal.

Chap. 11.
47. 53.

from converting these Rulers, that this alone doth exasperate their utmost fury: so that now wholly losing their patience, they cannot expect his doing any more good works, to defer his passion; but from that day forth take counsell together, how they may act the most horrid wickedness with the greatest solemnity. O the desperate madness of hardened impiety, that emboldeneth poor flesh to confront the Almighty, in the most signal acts of his power! so little regarding the power of his wrath, as not fearing to provoke it by the murder of an innocent person. But carnal policy startles at nothing that may promote her worldly interests; and is not ashamed to professe it, in the face of a Council, where *Caiaphas* the President, clearly resolves it; That the peace of a Nation is cheaply purchased by one mans destruction, be he never so righteous; it matters not, that; if the Common-wealth cannot otherwise be preserved. And in order hereunto, the life of *Lazarus* is put to the vote too, *because that by reason of him, many of the Jewes went away and believed on Iesus.* Unhappy *Lazarus*! that having escaped one death already, is now in danger of another from the Rulers; and for no other fault, but that he received the benefit of living again by a miracle: which, how it sped with him, as we cannot learn; so for Christ, as sure we are, the conspiracie ripened into execution: wherein we find the Rulers still, are the principal agents; as if by the priviledge of their authority, claiming the precedencie in so transcendent a wickedness; And that they might more then crucifie him, they aggravate his torments

Chap. 11.
50.

Chap. 12.
8 11.

ΩΙΤΟΝ α
λυζε κ' εν
φύγεν απ
Χριστου.
mondus.

ments with ridiculous blasphemy ; *If he be the King of Israel , let him now come down from the cross, and we will beleeve him ;* as if their envious dispositions suspecting the benefit of their cruelty, would hinder the redemption of mankind by his blood , and could only beleeve on him, when they have made him no Saviour : and yet if their charity can with patience behold them after so odious a fact , you shall find their constant malice tormenting him after death , with barbarous indignities. They determine him to *Pilate* by the term of *Deceiver* , as if his miracles were but so much imposture , to delude the people ; They secure his Sepulcher with * double munition , impiouly suggesting their own absurd phancie of his being *stollen away* , thereby to discredit his professed doctrine of rising from death : The truth whereof how they labour to stifle, appears by their practising with the souldiers , whom they prompt with large money to *say he was stollen away* , against the evidence of their own senses. Lastly, to fill up the measure of their spight ; they persecute him afresh in his surviving disciples, whom they forbid with *threatning and beating, to preach in his name* , if they feared, lest after the rate of so many thousands as were converted at *Peters* one Sermon ; themselves should shortly be left alone, as the monsters of unbeleef. And for such in effect the Apostle reckons them, where he termeth the Gospel such a mystery , as *none of the princes of this world knew* , that is , none of those whom the world accounts eminent , either for wisdom, power, or riches , were called to be partakers of it : But if it be true , that none of

Mat. 27 42

* Sealing
the stone,
and setting
a watch,
verse 66.

Mat. 28. 12

Acts 4. 17.
&c.

Chap. 5 40

Chap. 4. 4.

1 Cor. 1. 8

(i.e.) *Enim
qui inter
homines*

*vel sapientia,
vel opibus,
ac potentia cæ-*

teris præ-
stant. Bez.

Anst.

that

that quality are admitted, how shall this of
 text be verified; that among the chief Ruler
 many beleeved? None, and many, are such
 ἀσύστατα as can no more stand together, than
 light and darknesse; To reconcile this seeming
 repugnance, we are by many to understand, but
 some greater number of beleevers, then could
 be expected from men so dignified: As such
 they were many, though few; if compared to
 the residue of unbeleevers: and thus, it will be
 no hard matter to accord the Evangelist with
 the Apostle, who intended not by his nega-
 tive to exclude all great ones from being con-
 verts, but onely to imply; that so it was for the
 greater part, they were generally such non-
 proficientes in the School of Christ; that he hold
 it no wrong to charge them all with common
 ignorance: So did our Saviour in the like case
 where he saith indefinitely, that mysteries are
 hidden from the wise and prudent, because so few
 attain unto them; and so the Baptist speaking
 of Christ, saith, that *no man received his testi-
 mony*, that is, no man after a sort, considering the
 number of those that rejected it: Although
 some were known to receive it, and the next
 words evince as much; affirming of him that
 hath received it, that he hath set to his seal, that
 God is true; And that S. Paul had no other mean-
 ing, his words before do clearly manifest, where
 he wills the *Corinthians* to make their calling, that
 not many wise men after the flesh, not many mighty,
 and noble, are called; if not many, then some he
 denies not; or he should have spoken contrary
 to his own experience: The Deputy of Cyprus,
 Sergius Paulus the Judge of Athens, Dionysius
 divers

Piscator,
 observ. in
 1 Cor. 1.
 26.

Mat. 11. 25.

Ioh. 3. 32.

1 Cor. 1.
 26.

Acts 13. 7.
 Acts 17. 34.

ivers of the nobler sort at *Berea*, besides some
 others of *Cæsars household*; were as so many tro- Phil. 1. 22.
 phies of his powerful ministry: But however,
 give him leave to complain of the rarity of no-
 ble *Profelytes*, that found among them such ill
 success of his best endeavours, which in *Felix*
 the Governour wrought only a trembling in- Acts 24. 25
 stead of beleef; that is, no more then is in *de-* Iam. 2. 19.
ills; and from his successor, the noble *Festus* Acts 26. 24
 obtained the censure of learned madness; and
 but almost perswaded the King *Agrippa* to be a Ver. 28.
Christian. And yet these may pass for sober In-
 del; compared to those in the ages following;
 to wit, the *Roman* and *Grecian* Emperours,
 who being transported with arrogant mad-
 ness, practised all the feats of cruelty during
 their tyranny, to the suppression of religion, as
Constantine most justly complains
 of his ungodly predecessors; the
 true Authors of that Decad of
 persecutions, which they wrote
 in such bloody characters; that but to read
 them in the Church story is a kind of martyr-
 dom to those that have any bowels of compas-
 sion. And if the justice of time had not canceld
 such dismal monuments of impiety, you might
 be yet more distinctly informed
 by the wicked industrie of *Domiti-*
us; who (as *Lactantius* relateth)
 reaped up seven volumes contain-
 ing the salvage edicts of Princes
 for the punishment of Christi-
 ans: Since whom, the mightiest
 Monarchs on earth, by the seducement of
 Satan and Mahomet, are to this day the more
 professed

Ἐπισημῶν ἰδίων καιρῶν
 τῶν ἀληθῆ λόγον δίας ρέ-
 φοντες. Euseb. de vita. Con-
 stant. lib. 2. cap. 48.

Domitius de officio pro-
consulis, libris septem re-
scripto principum nefario
collegit, ut doceret quibus
pænis affici oporteret eos,
qui se cultores Dei confi-
terentur. Lactant. Instit. 5.
cap. 12.

professed enemies to the Gospel of Christ: you have heard enough of this sad truth, the sum whereof amounts to this; that the Grandees of the world, are commonly least in the Kingdom of heaven; which is an hard saying to flesh and blood, and yet no more, then what our Saviour so earnestly pressed, touching the difficulty of a rich mans entrance into heaven

Mat. 19. 24. which did so *exceedingly amaze the disciples*, that it put them to enquire of him, *who could be saved* on such terms? But that which he answered in that case, may serve as well to resolve you here, that though on mans part, the salvation of such amounteth to an impossibility, considering the weaknesse to resist such strong temptations, yet it is feisible with God, whose grace is sufficient for them; And his grace is not in vain, for in all ages many instances are to be found of Rich and Noble, that were servants of Christ on earth; and are (we doubt not)

Mat. 25. 21 *entered into their Masters joy*. But what if many stars of that magnitude, seem to come *short of*

Rom. 3. 23 *the glory of God?* we are not therefore to question

Gen. 18. 25. the justice of *the Judge of all the earth*; who, as

Acts 104. 3 *He is no respecter of persons*, so high and low, rich and poor, are alike to him, not one preferred before the other; but in every condition: *He that feareth him, and worketh righteousness, is accepted with him*: It is only the failing in the duties, that makes the difference; which is not the fault of wealth or honour, but of the persons that abuse them; and make *that which should have been for their welfare, an occasion of falling*.

Psal. 69. 21. As for instance, being taken up with the present lustre of their worldly pomp (which fil-

leth

th their eyes, as too neere an object,) they cannot discern things spirituall, and remote from the senses; or at least, esteem them little, at so great a distance; τὰ μὲν γὰρ φαινόμενα ἐρπυ, τὰ δὲ ἀφανῆ δύσπιστῆν ποιεῖ, as Trismegist divinely observed: for the things that we behold, too much content us in the certainty of possessing them; whereas those that are absent, and invisible, beget a distrust in our imaginations, whether they have any being or no, as having no sensible shape, or figure, to commend them unto our capacities. And this seemeth to have been the proper disease of the ruling Scribes and Pharisees; that being immersed in earthly desires, and namely those which the scripture termeth, the *lust of the eyes, and the pride of life*, they were not in case to set their *affections on things above*; for touching the former, the sin of covetousness, that we may see how fitly our Saviour compar'd it to thornes, that choke the seed of the *word* that is sown, and will not suffer it to grow up, we have in these a clear example, that being present at the delivery of his heavenly doctrine, concerning the soveraigne use of riches, and being laid up for another life, it is said expressly, that being *covetous*, they *derided him*: were so far from receiving his counsel, that they despised him that gave it; and this, because their hearts were forestalled with the worship of their *Mammon*; which kept them from serving a better Master; And who can say then, that *God is unrighteous, who taketh vengeance* on such Idolaters, though he suffer

Merc Trif.
meg. Pi-
mander.
cap. 4.

1 Io. 2. 16.

Col. 3. 2.

Mat. 13. 22.

Lu. 16. 14.

Rom. 3. 5. the God of this world to blind their eyes, and least
 2 Cor. 4. 4. the light of the glorious gospel should shine unto
 them.

Then for the latter, that is, vaine glory ;
 how it raign'd in them, we shall need but to
 looke how our Saviour emblazons them ;
*Math. 23. That all their workes they did for to
 be seen of men ;* Their fasting, praying and almes
 giving, all are levelled at this mark. The eyes
 of God will not serve their turne ; but like so
 many stage-players, they play religion under
 the maske of godliasse ; to entertain the eyes
 of men ; get them attire for this purpose, *broad-
 der phylacteries* then were usually worn, and
larger borders on their garments : as if that
 were to keep the law of God more exactly
 then others, to have it embroydered on their
 appareil ; more sumptuously then the com-
 mon people. And yet this hypocrisie, as gross
 as it was, might be fine enough to deceive the
 more simple spectator ; but that, to prevent
 this danger, our Saviour proceedeth in the
 discovery ; and layes down such markes, as
 none could but see with what spirit they were
 acted : for to affect (as they did) the upper-
 most rooms, and the chief seats ; to be in love
 with publique greetings, and glorious titles
 These made it appeare, what wind it was
 that filled their sailes, and that they sought
 rather to be honour'd of men, then to be ap-
 proved of God. Now what an obstacle this
 vanity is in the way of faith, he made it unque-
 stionable by that demand, *chap. 5. How can y
 beleeve, that receive honour one of another ?* being

Mat. 23 5.
 Accurately
 displayed
 by B Andr.
 on the 16.
 verse of
 Math. 6.

vers. 6. 7.

Io. 5. 44.

s they were, such slaves of glory, it was not possible they should be the servants of Christ, but they must part with that which was dearer to them then their soules, that is, their esteem, and fame with the people; In pursuit whereof, *they seeke not the honour that is from God* verse 44:
only but make a blast of empty praise their *summum bonum*, & mind no happinesse beyond it. Nay rather then faile of this wretched end, they seek the honour that is due to God only; & deprive him of his prime-Crown-Jewell; that which of all things, he *will not part with to another*: For what lesse do they, that glorify themselves, instead of God, by a proud confidence of their own excellencies; which was the sin of these Lordly Pharisees; *Who being ignorant of Gods righteousnesse, & seeking to stablsh* Ilay 42. 8.
their own righteousnesse, did not submit themselves to the righteousnesse of God. That ignorance was the effect of their pride, *because they sought* Rom. 10, 3
to be justified not by faith, but as it were by the works of the law. And therefore no marvaile if they could not beleewe; when presuming on their workes, *ipso suo tumore cacati* (saith St. Austin) that very presumption did so blind them, as to make *them stumble, at that stumbling stone*: (That stone is Christ, they may thanke their pride for so transforming him.) For pride, as it is of a swelling nature, so with the swelling, it darkneth the mind, that it cannot discern the truth; you may hear it from St. Gregory: *Tumor mentis dum inflat, obubilat*: It is the high mountaine that stands Rom. 9. 33
 in Christs way, and hinders the influence of verse eod:

his grace; If he offer to heale such men as these, they are whole enough, and have no need of the Physitian; if to relieve them, they are rich, and abound in goods, and have need of nothing; if he speake of freeing them from

the bondage of sin, they are Abraham's children, and were never in bondage to any man; they. That well might St. Austin say, *Superbis Pharisais, viluit Christus.* The Pharisees pride made Christ contemptible in their eyes. And then, it is most just with God, to withhold his grace from them

that so scornfully reject it; let even the heathen man be Judge; *Superbus miser indignus est misericordiâ*: The disdainfull wretch deserves no mercy; and how much lesse, if he contemn the Author of it? which is the formal act of pride, as the Schoole defines it: for whereas other sins turn from God through ignorance, or infirmity, or the desire of some seeming good; pride departs from him *eo nomine* that it will not be subject to him, and his rule that we may say of the proud, what St. Paul

doth of the carnal mind, *It is enmity against God, for it is not subject to the law of God, neither indeed can be*; like the sin of Rebellion, which is such a turning away from the Prince, that it turnes upon him, and fights against him

Infomuch, that God is said *ἐμπατικωτερός, resist the proud*, As if these did provoke him more then any; to stir up his jealousy, like a man of war: to powre upon them the fury of his anger

Mark. 2. 17.
Revel. 3.
17.

Valles pluvia rigantur ad facundi tatem quum interea summi altorum montium vertex sicci manent: valis ergo fiat qui celestem gratia pluviam vult suscipere. Calv. in 2 ad Corinth cap. 12. Superbadaetus est dei contemptus, Aquin 2. 2a. q. 162. ut 6.

Rom. 8. 7.

Jam. 4. 6.

Ilay 42. 13.

& v. 25.

and the strength of battel; It may well be so judged by the effects; if we consider the works of the Lord, what desolations, because of this sin, he hath made both in heaven, and earth; thundering so dreadfully with his judgements against it, that the foundations of the Mountains tremble withall; It is St. Austins high expression; *In tonas super ambitiones seculi, & contremiscunt fundamenta montium*: The Angels in heaven, that would needs belike the most high, by partaking of his glory, (as if in their devils ambition they would devide the monarchy of heaven) were thrown like lightning from their bright station, into the abyss of darkness, and miserie; And following them, our first parents in Paradise, enchanted with the charme of *Eritis sicut dii, ye shall be as Gods*, soon felt the delusion in their banishment, being condemned to the world, as it were to dig in the Mines: So jealous is God in securing his glory, though it be with the ruine of his most glorious and excellent creatures. And on this accompt, we finde him conferring his graces so strangely, I might say, preposterously; that is, on persons so ungratious, in the eye of man; that Jacobs crossing of his hands on the sons of Joseph, may seem to have been an intended Emblem of this mystery: where God often layes the right hand of his favour, on those that are lowest in the worlds esteem; raising the poore out of the dust and exalting those of low degree, but scattering the proud, (like those that were building the tower of Babel) in the imaginations of their hearts. Suitably hereunto,

Psal. 46. 8.

Aug. cont.
lib. 10.
c 36.Gen. 3. 5.
Cum de Originis loco exterminatus orbis at metallo datur.
Tertull de pallio.

Gen. 48.

14.

Psal. 113. 7.

Luket. 51.

52.

Gen. 11. 3.

Isid. Pelus. Epist. 394. lib. 3. you may note from *Pelusiote*, that in the heral-
 dry of Gods attributes ; over the high and
 mighty of the earth, τὸ τῆς δεσποτείας ἰσχυρὰ
 τὰ τέλει, he is stiled in termes of distance, and
 imperiousnesse, King of Kings, and Lord of
 Lords, when as to the poore and destitute, by
 more familiar, and respective titles, he delights
 to be called *the father of the fatherlesse, and the*
Judge of widows, Neither is it improbable to
 avouch ; that the Son of God, our blessed Sa-
 viour, would therefore appeare in that despi-
 cable condition, (*The Lord of glory in the forme*
of a servant,) either to confound the proud
 thoughts of the haughty in their scornfull re-
 jection, or to prostrate them in embracing so
 humble a refuge : when during the course of
 his mortality, he miraculously restrained the
 glory of his Godhead, that it should not flow
 out into his Body ; was not pleased to win the
 beholders by such ravishing majesty ; And
 but once permitting a glimpse of his divinity
 in his transfiguration, he communicates that
 heavenly shew onely to three chosen witness-
 es ; who must not report the newes of their
 vision, *untill he was risen from the dead* ; wherea-
 being to undergo the opprobrious death of
 the Crosse, (as if he would now taske his dis-
 ciples with an impudent faith) he offereth u-
 der his crucified person a common spectacle to
 all nations ; then flowing together like
 spring-tide, to the feast of the Passeeover: An-
 d least the ignorance of any should lessen his in-
 famie, suffers an inscription in the lowest lan-
 guages of the world ; *Jesus of Nazareth, King*

Psal. 68 5
1 Cor. 2 8.
Phil. 2 7.
Mat. 17 9,
Luke 23. 38
In letters
of Greeke,
and Latin,
and He-
brew.
Jo. 19. 19.

of the Jewes: Nor was his doctrine more agreeable to the arrogant spirits of the mighty: which proposing poverty and patience as the principles of Christianity, so nullified their prerogatives of honour, and insolence; that must now learn a new degree to exaltation, by debasing themselves; and through the policie of infirmities, aspire unto the kingdom of heaven.

But the raritie, and difficultie of their conversion doth more illustrate the faith of our rulers; that notwithstanding those impediments, could allow themselves to be Christians; In whom, if you consider the act of their believing, you may justly commend their humilitie; that renouncing the proud opinion of their own abilities in performing the law, they would condescend to the captivity of faith; that faith which the Græcians derided, as foolishnesse; *κενον κ̅ βάρβαρον νομίζοντες*, sayes Clemens, terming it barbarous, and vaine; and wherewith Julian grieved the Christians, that their wisdom was nothing but credulitie. Then withall, no lesse their resolute piety, that forsaking the ordinances of the Patriarks, and Prophets, their reverend Ancestors, (together with the legal institutions, whereunto they had been so long accustomed) they would thus adventure on a new way unto salvation. Or if you consider the object of their beleeif, which was the Man God Christ Jesus, you may justly admire the sharpnesse of their faith that could discern his saving power, whom they beheld so obnoxious to humane

Clem.

Strom. 2.

Ναζιανε

ὕδεν ὑπερ

το φῖσει-

σον τῆς

ὑμετέρας

ἑσι σοφίας.

infirmities ; so much inferiour to themselves in state, and deportment, and so unworthily exposed to the contumelies of the scoffing multitude; Whose lineage, kindred and breeding they knew, and grew up with him, in the leasurely degrees of maturity; and yet after all, without the suspicion of heathen idolatry, would thus assent unto the worship of a visible God.

But howsoever, let not charitable admiration betray us into sacrilege, nor our benevolence to these Rulers detract from the mercy of God: who being the prime, and grand efficient in the worke of their conversion, may justly exact the solid glory of so great an achievement. It was the unsearchable councill of his will to ordain them unto life, that *he might make known the riches of his glory on these vessels of mercy*; And having thus decreed the end he therein included the meanes to attaine it: predestination being (as St. *Austin* speaks) the preparation of devine grace; whereby their soules were organized for the infusion of faith, as their bodies were for the infusion of their soules: and gave easie admission to those speeches, and wonders, which were appointed as the outward motives of their calling: having no ability of themselves, either to meet with that which could affect their phancies, or to be affected with that which they met with all; but wholly depending on a supernatural assistance, as well for the proposal of such suitable inducements, as for inclining their assent unto him: So then it was the language of

Rom: 9:
23:-

Augustin:
de bono
perseu:
cap. 14,

Alvarez de
Auxilis
gratiazilib.
9,

r Saviour which exhorted them to beleeve,
 at it was the Spirit of our Saviour which in-
 terpreted that language, that *they received it*
not as the words of a man, but as indeed they were
the words of a God: His humanity administred to
 the operation of his miracles, but his divini-
 ty enlivened them to apprehend those miracles,
 and thereby wrought in them a greater mira-
 cle; to wit, their conversion; Not by the im-
 potent device of perswasion, but by the reall
 efficiencie of inward vertue, victoriously
 overcoming the repugnancie of their wills, and by
 courteous violence, determining them to an
 full beleeve: without which secret intelli-
 gence, many were present at the same excite-
 ments, and were not moved to beleeve; *An-*
abus apertis surdi erant, videbant, et caecis abant.
 Their suspended senses had not the power to
 acquaint their soules with the truth of those oc-
 currences. And as this spirituall direction,
 was diversly communicated, some were in-
 duced to beleeve at one Sermon, nay, one
 saying of our Saviour, and some onely be-
 holding the least of his works, as the metamor-
 phosis of water into wine, When others like
 unto *Dive's* Brethren, would not be perswa-
 ced, though *Lazarus* arose from the dead. So
 maine were the diligence of the Gardiner in
 planting, and watering, unlesse the Creator by
 his influence bestow the blessing of increase.
 You have heard what benefits God hath con-
 ferred on these Rulers, that by the gift of illu-
 mination, more highly advanced them above
 their peeres, then their dignities advanced
 them

1 Thes. 2.

13.

John 2. 17.

Luke 16.

31.

1. Cor. 3.

7.

them above the people. But will ye hear, what these Rulers returne unto God? They are so far from the endeavour of requitall, that they will not acknowledge his favours, so far from the solemnity of thankfullnesse, that fearing a it were, to be endited of their conversion, the dishonour this his supreme mercy with speechless ingratitude: They received this Christ by the hand of faith, *But because of the Pharisees they did not confesse him*: which is the silence of these Rulers, and comes next to be published.

*second part
Heraclian
apud Clem.
Alexand.*

If that distinction in Clemens be right, of twofold confession, *ἐν τῷ πνεύματι καὶ ἐν φωνῇ*, The one in beleeving, the other in uttering, they had already confessed him with their heart, and can their tongue then deny the naturall duty of confession? Speech is the delivery of the soule and brings forth to the life of knowledge those conceptions of the mind, which by concealment had either perished in the womb, or swell'd into an irksome tympany: whose unhappy Bearers may feare in some sense that ** Pelusiot pregnantibus* of our Saviour, so as *Pelusiot* expounds it, of those which are onely big with good notions, and cannot deliver them. But what *Aristotle* observeth of other Creature *μικρὰ πολυγνώταλα ἔσιν*; That the smallest are most fruitfull, because the substance of their growth is consumed in the supply of generation; The custome of mankinde hath transferr'd on themselves; among whom many times the least in dignity, more abound in goodness bestowing their vacancie from honours, in the practise of vertue; when the great-ones li-

*Mat, 24.
19, Isid.
Pelusiot
Epist, lib;
1 211,
Do generat
Anim, lib,
1, cap. 8.*

at *Indian fig-tree* (in *Athenaus*) which
 ough of faire and goodly dimensions, yields
 le fruit, as rioting all its sap into blossoms,
 they lavishing out in luxurie, and vaine
 ourishes, prove barren in the works of pietie.
 either need we be troubled for an instance;
 we looke but a little back in story, we finde
 e unregarded multitude in a publick pro-
 fession going forth to meet our Saviour; and
 ith trophies of palme-branches mystically
 eluding the triumph of his resurrection,
 hen these Pythagorean Rulers in a coward-
 dumbnesse, suppress their applause, and
 ford nothing to entertain him, beyond a
 ourteous opinion. Thus is he requited, that
 ft the glory of heaven, to take penance in
 esh; the service of Angels, to be the servant of
 men; Not to be acknowledged by those
 hom he came to redeem, by those who ex-
 cted the ransom of his blood, to satisfy for
 heir guilty soules: the guiltinesse whereof,
 ad they rightly considered, they would ra-
 er have been ashamed of their sins, then
 heir Saviour, which debased him thus low in
 ompassion, to procure their expiation. Or
 ad they rightly considered the worthinesse
 f that duty, which so unworthily they decli-
 ed, they would not have needed any other
 ncouragement to embolden them: confession
 the honour of a Christian; whereby God
 nakes man the witness of his truth, and the
 atton of his cause; and in this vouchsafed ex-
 ellence, preferres him before the Angels in
 ignity. An honour that raised the Baptist

*Athen. de-
 ipnosoph lib
 3 ὡς ἄν
 εἰς τὴν
 βλάσφημιον
 ἐξαναλίσ-
 κυσάπα-
 σαν τὴν,
 τροφὴν.
 sup. v. 12.*

13.

*Calvini
 hom. 2 de
 ferenda
 persecut.*

So

Jo. 1. 8.
 Mich. 11.
 11.

so neare to the son of God, as it is possible for the sons of men; witnesse that of the Evangelist. *He was not that light, but (which is ne unto it) was sent to beare witnesse of that light.* regard whereof, Christ was pleased to honour him with that high testimony; *That among them that were born of women, there are not a greater then John the Baptist.* But certainly, had they duly weighed the necessity of this duty, the whole world would have proved too weake an Oratour to have tempted them to so foule an omission: by which wilful defect of theirs, their faith did but serve to aggravate their guilt; and in being enlightened Christians, they became onely more knowing offenders: No lesse severe is the judgement of *Prosper*; that, not to confesse truth equally pernicious, as not to beleevc it. *T. reprobi sunt qui verum quod credunt non loquuntur, quam qui verum quod loquuntur, non credunt.*

Prosper.

In hoc ingressu fidei si proficerent &c. Augustin in locum. Minut. Felix.

And some men are so much offended at their silence; that they will not allow them a beginning of living faith; Or if because of *St. Austins* authority, they afford them a beginning of faith, they accuse them of stifling it in the beginning like cruell Parents, that fearing shame, or some like inconvenience, *paricidium faciunt, an quam pariunt*; murder their issue before the delivery; as no lesse cruelly do these who stifle their faith. In whose hearts had it lively abided, as it seemed onely pictur'd in their brains, it could not but yeild some signes of life; at least breathe out into expression; for *of the abundance of the heart, the mouth speaketh.*

pake the mouth of truth it selte. Which na-
 al correspondencie (Nature seems to have
 ended in that elegant structure, by which
 e tongue of all visible parts) is rooted near-
 unto the heart; as if thence receiving the
 ce of knowledge, it should spring forth in
 e fruit of utterance. Which the Symboli-
 Priests of *Isis* implied in their doctrinall
 blem, presenting each votarie with a
 anch of the Persean tree, whose leaves, and
 it are said to resemble the heart, & tongue:
δεν γαρ θεοτερον λóγυ τῶ πειρὶ θεῶν, as *Plu-*
rch gives the morai of it: for man cannot
 more divinely employed, then in speech
 ncerning God. But the Royal Prophet more
 arly evinced it by his practick Enthimem, *I*
eeded, therefore have I spoken: concluding it
 cessary, that when his heart was hot within
 n, and the fire of zeale enkindled in his
 east, then was the time, he should speak
 th his tongue. And could those Rulers be-
 ve on a Saviour, whom they would not con-
 se; or rely on his divine promises, which
 ey durst not approve before impotent men?
 ould that faith whose victorioulnesse should
 nquish the world, be thus easily vanquished
 y the infirmities of feare, and ambition? By
 e same weakenesse as they feared to ac-
 owledge Christ, they would sooner have
 nyed him, by how much the presence of
 ngers doth more affright us, then the possi-
 lity of them: whose degenerous practise
 d others repeated by imitation, how woul
 hristianity have become abortive, and e-

Mat. 12. 34.

Charvon de
Sag. lib. 1.
cap. 11.

Plut in *Isi-*
de.

Psal. 116.

10.
Psal. 39. 3.

1 Joh. 5. 4.

*Calv. excu-
satio ad
pseudo
Nicodem.* ven been ruined in its infancie? Could th
be so injurious to the providence of the A
mighty, as to leave him no other means
protection, but the dastardly stratagem
shrinking flesh? Or so ungratefull to his bou
ty, as thus to smother the riches of his gra
in shamefull obscuritie? Nay could they be
malitious unto their own goodnesse, as by t
absurd hypocrisie to make themselves
spected of that evill which they inwardly
tested; to seem opposers of that doctri
which in conscience they allowed: To cou
terfait sin, is the Plague of fiction, which b
yond a single mischief, inveagles others in
the society of perdition: Whereas on the co
trary, to personate vertue, however it do
condemn the Actors, may yet by a charita
cozenage, beguile the spectators to a seri
goodnesse.

The courtesy of some would needs
such a religion on Seneca: that reserving

*Non quidem ageret fingentem scenicum
in theatro sed imitaretur in templo, è
damnabilius, quòd illa qua mendaciter
agebat, sic ageret, ut cum populus ve-
raciter agere existimaret: Scenicus au-
tem ludendo potius delectaret quam fal-
lendo deciperet. Aug. de Civit. lib. 6.
cap. 10.*

himselfe a dissent
mind, he did but mo
his heathen Idols wit
mimical worship:
herein, their char
doth only render his
more impious Trage

an, thus to make the temple his Theater, a
consecrate his dissembling under a faigt
idolatric: which was so much more damna
here, then if he had acted it on the stage.
the people were thereby deceived, mistak
his fiction for realitie. Nor are these Ru

s worthy of blame, whose seeming judaisme,
 ther hardned the ignorant in their errour, or
 ended the conscience of weaker converts. But
 notwithstanding this heavy charge, others
 ere be, that from a sence of humane frailty,
 p in to the rescue of these Rulers, and be-
 ow on them a true, though a weake, and
 plicit faith, alledging for them, that as to
 ve denied their Saviour after examination,
 d been solemn apostacie, so being not asked,
 suppress him, was onely infirmity, and
 ight consist with the Infant faith of the
 ringing Gospel : when to avoid the tumult
 d danger of sudden innovation, they could
 ot so soone conforme themselves to the pub-
 que profession of a new religion : whose na-
 re it was to proceed rather by insinuation,
 en by violence. Neither could these legall
 remonies (imprinted by education) be hasty-
 abolished; which must be suffred a while, to
 ve testimony unto their succeeding truths, but
 ere wholly discharged by the fullness of faith;
 hich was perfected at the ascending of our
 vour, and descending of the Holy Ghost.
 o that following ages are as far from the pri-
 ledge, as the necessity of this silence; nor
 n justly pretend the weaknesse of these Ru-
 rs, to cloake them in their mask'd devotion.
 ough many desiring rather to impute a
 alt to some patron, then to want a patron for
 eir fault, present to themselves the example
Nicodemus; He that came to Jesus by night;
 if this might excuse them from comming by
 ay, in the open profession of his truth. But

Co. se:
 Phl:
 Mel:

John 3, 2,
 & 19, 39,
 Cal. in
 excusat
 and pres
 If do Ni

Rev: 22. if they will turne their eyes from *Nicodemus*
 16. the Jew, to *Nicodemus* the Christian, and be
 Iohn 7. hold him enlightned with the bright morning
 51. star, They shall find him in the midst of ra
 James 2. ging conspirators, the onely advocate in de
 18. 22. fence of Christ, and vouching the equity of
 Ioh. 19. their Law in his vindication. And if the
 39. will accompany him to the funeralls of Christ
 They shall find him manifesting his *faith by his*
works; in his *hundred pound of sweet Odours*
 when the chief Rulers were now prosecuting
 the victory of their malice on the scattred be
 leevers, and by a greater wickedness strive to
 blot out the memory of their wickedness, in
 blotting out the memory of our Saviour, yet
 not wholly to deprive them of the favour of
 great a protection, they may perchance resemble
 him somewhat, in the burial of Christ, whom
 they carry sepulchred in their stony hearts. and
 though herein also they may note the incon
 gruity; that whereas he honourably enterr
 his Body with costly ointments; They Bur
 his divinity in their rotten breasts; and with
 unexcusable violation, entomb to themselves
 the Lord of Glory.

Pharisees.

You have seen the subjects of this fear, and
 now if you please to reflect on the Autho
 rity; to your just wonder, and commiser
 ation, you shall find them the learned, and

Eorum nomen Epiphani. (lib. 1. cap. 19.) appositissime a separando deducit quod vè spontaena quadam et superflua religione, et fida vita morumque sanctitate a reliquis se seperare ut: Corn: Betram: de pol: Iud: Cap, 19:

zealous Pharisees; Men
 incapable of Christiani
 ty, that they disgrace
 revile, and persecute
 that countenance, and

embrace it. They were the Doctors of the Law, *Chrysil*
 & from the direction of these mistick ceremonies, expected the accomplishment of a *Messias*; *serm: 15,*
 and would you think these so uncivil, as not *7.*
 to welcome him in the flesh? nay so unskill- *de St.*
 full, as not to know him in the flesh? whose *Palo:*
 life and preaching, dayly unridding their
 types, and prophecies; They yet accule him
 not to fulfill the Law, but to destroy it: *Adeo*
et zelum legis impugnabant legem; et in Deum,
et amore peccabant. Thus, by a strange mal-
 ladic of judgement, they abhorred the truth of
 that doctrine, which they admired in figures:
 and as if their heresie would make a schisme
 in the Trinity, think they did God good ser-
 vice in fighting against him. If you do but
 verely examine the Chronicles of our Savi-
 ours warfare, you shall find this busy faction
 his fiercest adversaries, and almost paralelling
 every action of his, with unwearied oppositi-
 on: Somtimes you may find them attempting
 to ensnare him with subtil questions; as if
 they would entrap him in his own words, that
 shew the wickednesse of their thoughts. be-
 fore ever they sounded in blasphemy. Some-
 times you may find them detracting from his
 applauded miracles, and rather ascribing
 godnesse to *Beelzebub*, than divinity to the
 son of God. *He casteth out devils by the prince*
of the devils: And somtimes you shal find them
 envying at the success of his miracles; *Behold,* *John 12.*
the world is gon after him, and if we let him thus *19,*
goe, all men will believe on him: Omnem *cap. 11. 48.*
caput, et aetatem, conditionem etiam dignitatem, *Tertull:*
trans- *Apologet:*

transgredi ad hoc nomen, quasi detrimento mære
 Even bewailing the loss of Mankind, and
 revolting to Jesus of Nazareth, from the
 God of Israel: So improbable did it seem unto
 their untamed reason, that Omnipotent
 should be shrowded in passible flesh; neither
 could they out of an ungracious reverence
 conceive an estate so misbefeeing a deity.
 And yet (if the authority of *Sixtus Senensis*
 and learned *Drusius* can prevail
 against *Chameron*) they maintain
 that which was more unlikely; a
 grim-metamorphosis, and thereupon
 phancied that the body of Christ
 was animated with the borrowed

Biblich. Sanc. l. 2. p.
123. piorū animas ab
inferis in hanc vitam
in nova corpora re-
verti.

Mat. 16. 14 soul of *Elias*, or *Iohn Baptist*, or one of
2 Thef. 2. Prophets, peradventure, because they re-
10, 11. ved not the love of the truth, that they might

Matth. 23. saved, God sending them strong delusion, that
2. they should believe a lie. But their sublime fan-
 rits, that dealt oracles out of *Moses* cha-

Austina de would not stoop to the rudiments of so pe-
Civit. l. 13. a Master. *Ne commune illis cum vulgo voca-*
lum, &c. as Saint *Augustine* of the *Platonic*

Matk 12. vilifie their profession into the likeness of
38. multitude; from which they would be
 distinguished in purity and profoundness
 though indeed they onely differed in * lo

Chald.
Paraph.

Jonathas in Amos 2. 12. innuere voluit Phariseos perpetuos q-
dam esse Nazareos (1) ab institutis vulgi separatos, & in
occupatos, unde & auctoritatem illam docendi sibi arrogarint,
etiam eos una cum simulata illa vita sanctitate omnibus maxime exi-
& illustres, reddiderit Betram.

obes and austeritie: The opinion of sanctity raised them into esteem with the people; and thereby their politick zeal easily winning in the superstitious rout, attained chief jurisdiction in the Common wealth; being con- dned to no authority but by a kind of equivo- all superintendency, interposing all, as well in matters of Religion as Policy, whereby they became not onely terrible to their Infe- iours, but to one another: Insomuch that our Rulers are afraid of them, lest confessing Iesus to be the Christ, they should be put out of the Synagogue.

Part. 3.

It is the priviledge of private persons to order their affairs with conscience, whereas Princes (by a miserable bondage of state) must direct their proceedings according to fame, and reputation: Their dignity gives them command over others; But their am- bition gives others command over them; whilst every action must be composed for the service of vulgar opinion: Their vertue on- ly, and Religion are made use off, but as so many pictures to adorne their greatnesse; and shall be employed, or neglected, as will best suit with their advantage. Nay God himselfe, if he stand in competition with their wealth, and honour, shall suffer many times the execrable indignity of being re- spected, and even weary his Infinite patience to see the broken Cisterns of worldly vanities referred to the fountain of living waters. But the primates of this age (that have better lear- ned Christ) disclaime so preposterous a meth-

Chrisost. ad
Antioch E-
pistol. 44.

Iere. 2. 13.

Eph. 4. 20.

verse 43.

thod; It is too apparent in our Jewish Ruler who affecting rather impious applause, than Innocent obscurity, valued their interest in the Synagogue, above the owning of a Saviour: which, how great a sin it was, the Holy Ghost hath plainly shewed, by setting his Brand upon the sinners, *That they loved the praise of men more than the praise of God*: declaring thereby, that it was not conscience or superstition which kept them from confessing Christ; but only the care of incurring disgrace, and hatred with men: which idolophantasmes would have vanished like the smoke; if the fear of God had been (as ought) before their eyes, as they might have learned from *Moses*, their great Master, who being *the meekest on earth*; yet seeing him who *invisible*, ἐκάρτερεσε says the Apostle, great hard enough for any encounter, *not fearing the wrath of the King himself*; though it be (as *Solomons words*) *as the roaring of a lion*.

Heb. 11.

27.

Prov. 19.

12.

And more from him they might have learned, to choose rather to suffer afflictions with the people of God, than to enjoy the short pleasures of sin; to esteem the reproach for Christ, greater riches than the treasure in *Egypt*. Nay, *Hermes*, the heathen could have taught them this: ὁ μὲν τοῖ θεοσεβῆς πανυποσίσει He that devoutly serveth God, will undergo any adversity, by a rare chemistry, converting that which is grievous to others, into his delight and benefit: or their faith had been so qualified, as it should be by that of *Saint Paul*, *which worketh by love*

Phil. 3. 8.

Gal. 5. 6.

th

they would (as he did) *have suffered the losse*
of all things for Christ, and now counted that
 to be their greatest gain: such is the proper-
 ty of love, οὐδενὶ ἐντὸς πολεμεῖ ὡς ἀναγκη καὶ
 ἐν; it hates nothing so mortally, as fear and
 necessity, as being of a magnanimous nature,
 and more for liberty, than ever were the La-
 demonians, οὐ πλοῦτον τεθεπεν, οὐ τύραννον δε-
 εν it admireth not riches, neither feareth
 want, nor death it self, *the King of terrors*;
 they come very far short of this that will
 leave the spouse of Christ to keep in with the
 adulterous Synagogue; that Synagogue, Gen. 39.
 which like *Potiphars* loose wife, laying hold
 on the garment, the Humanity of Christ,
 to go his Divinity, not knowing him other-
 wise than after the flesh: can this be love then,
 for us to *take the members of Christ, and make*
them the members of an harlot? It had been too
 low for love to have once demurred on
 separation; or however, their voluntary
 flight should have at least prevented the fear
 of being expelled, and not expected the vio-
 lence of others, to impeach the forwardnesse
 of their departure. But these young Christi-
 ans, more sensible of infamy than of sin, will
 rather adventure a *shipwreck of their faith*, than
 lose their authority, and ere they will relin-
 quish their possessions of honour, will retain
 them with guilt and impiety. *Illa fuerunt re-*
stantibus vincula, illa catena quibus, & virtus
retardata est, & fides pressa; as Saint Cyprian
 chargeth his lapsed auditors; these were the
 fetters which shackled their faith, and re-

Max. Tyri-
us, serm. 8.

Job 18. 14:

Gen. 39.

12.

1 Cor. 6. 15.

1 Tim. 1. 19

Duos fa-
cultates
sue velut
compedes
ligaverunt
&c. Cypri.
ser. 5. de
lapsis.
Seneca
Epist. 22.

Arist. rhetor.

Sic veteres inquitinos indulgentia loci & consuetudo inter injurias detinet, Seneca Ep. Hippocr. Aphor.

Erastus contra Borgia de excommunication.

At Betramo ἀπωσυνάγωγον fieri, est excindi ex populo suo, & in eo amplius non censerit, Exempl. in Corinthio incesto, 1 Co. 5:3. Hym. & Phileto 1 Tim. 2.20. de pol Jud. cap.7.

strained the courage of their zeal, these *mala magnifica*, the pretious impediments, that like too long garments (as *Socrates* phraseed it) τὰς ψυχὰς ἐμποδίζουσι, intercepted their mind from proceeding in the way of vertue and held them groveling in the embracement of earthly pleasures, so unhappily did they violate that note of the Philosopher, τὰ λυπερὰ εὐδεται πάντα: the smallest grievances affect our senses, but the greatest evils are little perceived, εὐδεται γὰρ λυπεῖ ἢ παρυσία τῆς κακίας; the presence of sin is not troublesome unto us; so ancient inhabitants inured to a place are loath to forsake it, though annoyed with incumbrance: reason that τὰ ἐκ πολλῆς χρόνου συνήθεια, & long accustomed evils, are lesse grievous unto us than wholesome changes. But if at last we examine the quality of that punishment which they so fearfully declined, the physician, *Erastus* will boldly assure us, it was not spiritual Excommunication, (so reasonably to affrighten them) but meerly a local removal; or laick discommuning, or depriving them onely of civill immunities; not of Ecclesiastical rites and ceremonies: still under the covenant of some neighbourhood, they might come to the Temple, and partake the Sacraments, being as it were, transformed out of naturall Jews, into Profelites: So had not their ambition perverted their judgment, they would have congratulated convenient a mischief, which happily bani

them to a reformation, and the more
the profession of the Gospel; nay which so
patiently delivered them from the inflictors
of that banishment, the unfociable Pharisees:
who by this meanes rather *

delivered themselves from the
means of their Salvation, yet
the fool-hardines of vain
and ambitious dispositions that can
with more patience endure
the troubles of iniquity, than these for religi-
ous: the terrours of conscience in betraying
Christ, than the frowns of men, in confessing
him: which stirred up the pity of
Christ, to consider the Courtiers of his time, suffer-
ing as many vexations for vanitie, as
good Christians for the truth; weariness
and painfulnesse, hunger, and thirst, cold and
nakednesse, with all the catalogue of
tribulations, in quibus gloriam martyrij mereren-
tur, whereby they might purchase the glory
of Martyrdom, si hac pro Christi nomine sustine-
rent: if they suffered all this in the name of
Christ, that whereas the Righteous by ma-
ny tribulations enter into the Kingdom of God,
these Martyrs of the world, by as many tri-
bulations adventure for the Kingdom of Sa-
tan.

*Sicut de dione ciracus dici-
tur, a quo missus in Exi-
lium, dionysium in Exilium
misit. Ælian. de var hist.
lib. 4.*

*P. Bles. E
pist. 14. de
vita curia-
lium, & e-
jus incom-
modis.*

Pauls 2 Cor. 11:

*Acts. 14.
12.*

I dare not passe so hard a sensure on these
Rulers. They are gone long since, to stand,
or fall unto their own Master, and from him
have received the reward of their doings,
whether good, or evil. It wil be more wisdom
for us that remaine (considering our selves, least

**Applicati-
on.**

Gal. 9. 1.

we also be tempted) to excuse them all we
 may ; and to cover their imperfections
 in the remembrance of our own; who happi-
 ly had we fallen on their difficult times should
 likewise have fallen by the same infirmities;
 which yet so faintly we withstand, although
 assisted with so many advantages : They be-
 lieved on Christ, in the nonage of the Gos-
 pel, being environed on every side with af-
 fronts and discouragements : when we that
 are in a manner, borne Christians, and learned
 more in our Catechisme, then they could
 through the course of their lives, yet so lit-
 tle exceed them in the practicall *knowledge of*
our Lord and Saviour Jesus Christ : we for-
 whom all preceding ages endured a warfare
 against heresie, that we might enjoy the ea-
 ly inheritance of their victory, and bestow
 our leisure from the tryall of faith in the de-
 vout practise of it; we feare no persecuting
 Pharisees to molest our lawful zeale; *contentus*
est deus noster, ut pax ei nostra serviat; our in-
 dulgent God is pleased to accept the service of
 our peace, although the degenerous practise
 of some abuseth others into Pharisees, whose
 favour they think no otherwise to be gained
 then by the suppressing, or at least, the dis-
 guising of the truth of Christ; fearing least
 their open profession should betray them into
 contempt, and obscurity : thus for the acqui-
 ring of some trifle in comparison, they ha-
 zard the richest jewell of their soule; too evi-
 dently presaging, how they would underva-
 lue their faith in the defence of their deare
 live:

2 Per. 3. 15
 Ut sola ei
 immacula
 torum
 actuum pu-
 ritate &
 vita incon-
 taminabi-
 lis sancti-
 tate plana-
 mus
 Salvian de
 Gab. lib. 3

es; should it please the Lord, as heretofore, examine their constancy by rack, and tor-
 res: If dissimulation might honestly save
 from the rage and displeasure of men, in
 ine did those primitive Martyrs so prodig-
 ally expend their vitall blood, when a close
 votion might have secured them, and yet
 ey chose rather to expose their bodies unto
 the * variety of torments, then
 ey would gratifie the enemies
 Christ by a seeming comply-
 ce.

*Calvin. de
 vitand. sus-
 perstit. O-
 pusc.*

'Tis happy for us, that Christ
 with no such enemies, here, no chiefe Rulers
 hinder his truth, but to promote it all they
 n, *dictis, scriptis, precibus, exemplis*, but should
 please God for our unthankfulnesse to per-
 it such over us, these souls of wax would be
 ot enough for any impression, though ne-
 r so monstrous.

*Loddelæ corda; computet
 44. severall kinds of tor-
 ments; wherewith they
 were tryed. Adv. Sac.
 Cap. 128.*

It pretends little lesse, to see men tamper-
 g with the doctrine received; *quasi non cale-*
dogmasit--- (to speake with primi-
ve lirinenfis) as though it were no celesti-
 ordinance, which were enough to be
 ce revealed, but onely some earthly or hu-
 ane invention, that could not other-
 se be perfected, than by continuall chan-
 ng, and mending; Not minding St. Pauls
positum custodi, his charge unto Timothy, to
ep that which was committed to his trust; * not
 broach new of his own devising: to teach
 ely that which himselfe had learned; the
 ne for substance, though in other expressi-
 ons,

*Vid. Epi-
 taph. mag.
 antistitis;
 Luc.
 Andr.*

*Vincent. li-
 rin. Com-
 monitor*

1. Tim. 6.

** Rem non
 ingenij sed
 doctrina
 ut profe-
 sus sit ille
 fidei non
 permutatio.*

ons, so as to be the improving of faith, not the changing of it: as the naturall body that is grown in strength, and manly dimensions, is still the same that it was in infancie, though encreas'd in stature, and proportion. It is true,

x. Thes. 5. 21. we are bidden to *prove all things*, ~~but~~ they agree to the analogie of faith; but then with- all too, there we are charged to *hold fast that which is good*, If having found this, we seeke ought else, it may be feared to be that which is worse; The Heathen man could say as much

Quintil. in- Reperto quod est optimū, qui querit aliud, pejus ve-
stit. Lib. 3. lit. Truth is Gods coin that hath his Image & superscription enstamped on it; and to alter it in the least, is no less than high treason against the majesty of Heaven, nor were ever any known to escape his vengeance, that attempted it.

Mat. 15. 6. The Scribes and Pharisees may be our example in this case; they making *void the law of God by their traditions*; and for this cause

Tit. 1. 14. God gave them over to a reprobate mind confounded their wisdom into *Jewish fables* as their Thalmud bears sad record to this

Rudis indigestaque moles. day, a rude, confused mass of nonsense, like Virgils *Monstrum, horrendum, informe* where the very light is darknesse: And a

Rev. c. 2. & 3. Mr. Hooker Eccl. pol. Lib. 5. they for the old Testament, so for the New the seven Asian Churches; never quiet from heriticall impieties touching God, and the glorions Trinity, till the deluge of misery (wherein now they are) overwhelmed them

Tertul. de praescript. cap. 8. *viderint qui Stoicum, & platonicum, & dialecticum Christianismum protulerint*, It seems their

wer

re such in *Tertullians* dayes, that framed
Christianity by the rules of Phylosophy, †
d thence have issued more swarms of
onsters, then ever Africa produced.

B. Andr. on
th wor-
shipping
of imma-
ginations.

But the later times may serve sufficiently
warne us, by these rationall hereticks; the
ocinians, on the one side, and those irratio-
ll, the Anabaptists, on the other; how dan-
erous it is to affect speculations, besides the
arrant of Gods word, and that as *Luther* tru-
said, *cum exardescit ira Dei*--when the wrath
t God is once inflamed, there is no errour so
ofurd, and senselesse, but Satan can make
to be beleaved; as it is to be seen in that of
Mahomet.

Sleid.
Camments:
Lib. 10.

But, to let these passe: there is more to be
aid in favour of these Rulers.

1. They were not catechised in the great
nystery (as *St. Paul* termes it) *God manifested*
in the flesh: which is so profound; that *St. Peter*
tells us; *The Angels desire to looke into it*; it is
ask enough for the blessed Spirits to con-
emplate; they cannot be satisfied with the
ight of it, but *was not made known to the Sons*
of men, in that first age, as it was afterward by
preaching of the Gospel.

1 Tim. 3.
16.
1. Pet. 1. 12:

2. *Christ our passover was not yet Sacrificed*; by
the example of his death to incite them to
uffer with him, and by the vertue of his death
to worke so powerfully to the mortifying of
their earthly affections.

Ephe. 3. 5.

Nor 3. was the Holy Ghost descended,
so, as afterward he did in the likenesse of fire,

A. A. 2. 3.

to

to quicken the deadness of their cold and dull affections.

Mat. 13. 12.

All is otherwise with us; *vobis datum est* faith our Saviour, *nobis datum est*, may we say unto us *it is given to know the mysteries of the Kingdom of God*, the vayle is long since laid aside, the Curtain drawn; that now is fulfilled that Prophecy of *Isaiah*, *The knowledge of the Lord hath filled the Earth, as the waters cover the Sea.*

Isa. 11. 9.

1 Pet. 2. 21.

Gal. 3. 1

John. 12.

32.

Rom. 8. 29.

2. *Christ hath suffered for us, leaving us an example to follow his steps*, and is dayly before our eyes evidently set forth, crucified among us and for the vertue, it is magneticall, being lift up, to draw all unto him, to be conformed unto the Image of his death.

Act. 2. 7.

1 Cor. 10.

1.

Gen. 7. 11.

3. For the Spirit, it is the promise for these last dayes; that it should be poured upon all flesh; not sprinkled by drops, as to these old, that were under the cloud, but showred down, as it was in the flood, when the windows of Heaven were opened.

Rom. 12. 6.

Having then gifts so far beyond them; it will be required, that in duties, we should be beyond them too, according to the grace that is given to us; and we to hold our selves obliged, as more firmly to beleve on Christ, so, more zealously to confesse him: this we should; but what we doe, it would do well to be considered.

1. Faith.

Luk. 18. 8.

First, for beleaving; never was more pretending to it: which of us would not be offended at any, that should make question of it: and yet it is that which our Saviour questions

ions whether he should find any such thing
 his coming; and as unquestonable as we
 make it, it is eāsy to be mistaken in it; there is
 πῶσις ψευδῶνυμος (faith St. Paul) a know- 1 Tim. 6.
 ledge falsely so called; & why not such a faith 20.
 too; for faith is it selfe but a kind of know-
 ledge. Nay clear it is, we may be deceived
 in it, by the dead faith in St. James; not wor- Jam. 2. 17.
 ship by charity, by the temporary faith in Mat. 13.
 the parable, that which *endureth for a while*; 21.
 by the hypocriticall faith in St. Paul, without Eph. 4. 20.
 repentance, or newnesse of life; and therefore
 the Apostle knew what he did, in calling upon
 the Saints at Corinth to examine themselves,
 whether they were in the faith, or no, to try 2. Cor. 13.
 their faith as it were on the touchstone, whe- 5.
 ther it were right, or counterfet, as gold, or sil- Σακκιδ-
 ver is wont to be tryed, (for so the word there ζετῆ.
 importeth.

And no better touchstone then that of
 Philip to the Eunuch, *Si credas toto corde*; if our Act. 8. 37.
 faith be the fruit of a sound heart, and not the
 blossom of the brain only. The brain is that
 which the wise of the world do so much
 magnify; as the imperiall Throne of the
 Soul; the Oracle of reason, and understand-
 ing: But holy Scripture sets more by the
 heart, making that the instrument of choo-
 sing, judging, beleeving, and all; the reason
 whereof may very well be, because the heart
 being the fountain of life, heat, and vitall Spi- Illyric. cla-
 rits, and having besides a powerfull influence, vis. p. 1. in
 into the affections, it is to shew, that God is verb. Cor. 1
 chiefly for the practise, or active know-
 ledge:

(62)
ledge: as that which is lively, fervent, and affectionate, that he regardeth not so much the speculative notions, which are many times cold and heartlesse and may be in hypocrites nay Devils, whose knowledge surmounts, the profoundest Doctors, all the Sorbon are but Infants in comparison.

*Ethic. Lib.
6: cap. 5. &
12.*

As Aristotle notes of vitious persons, they may be excellent in the Mathematicks, but are wholly disabled for moral vertues, and civill prudence; Διαρέφει γὰρ ἡ μοχθηρία, καὶ διοφείδεται ποιεῖν περὶ τὰς πρακτικὰς ἀρχὰς because that wickednesse perverts the judgement, and makes it erroneus in that which concerneth practique duties: the like saith

*Aquin. se.
cunda, se.
cunde q 162
citans
Grego.*

Aquinas touching proud persons; that they may attain to the understanding of deepest mysteries, but can not perceive the sweetnesse of them; & si noverunt quomodo sunt, ignorant quomodo sapiunt, see they may, but can not taste how good the Lord is.

*G. Paris:
de fide*

By faith with the heart then is understood not onely light, to shew what is to be believed, but life, and spirit to act and move us to do good workes, and decline the contrary: no sooner enters into the Soule, but by its lively heat, and vigour, all obstructions, and impediments are removed from the mind; depraved habits and corrupt desires like Sampsons cords are burst asunder.

A dead faith, indeed, may move the understanding to apprehend and discourse of an object laid before it: but not with a vitall motion it is but as the trembling, or panting of the body

ody, when the head is smitten off, but no compleat, and perfect motion; such as that of walking is; which is not found in a Carke-
casse.

Nay a walking there may be too, or seem to be, to the eyes of men; and yet proceed from no principle of life; but as the devil can borrow a body, whose Soule is newly departed from it, and by the heat therein remaining, make it seem to be alive, and to performe all the offices of life; So, many there be of these walking Carkecases; Pharisees Hypocrites, as our Saviour joynes them, that *have a name that they live, and are dead; having* (as the Apostle speaks) *a forme of Godlinesse, but denying the power thereof.*

Deliria Magis. disquisit.

Revel. 3. 1.
2 Tim. 3. 5.

But then as these CorpSES are soon discribed to be what they are, and within a little while, elapse into their state of corruption; so here, the inconstancie, or imperseverance at length discovers the imposture, and shewes what metal their faith is made of, sure, not of Gold, that is tryed with fire, although it glistres never so much in the eyes of men.

Fictio cito adnaturam suam redeunt. Nemo personam diu ferre potest.
1 P. 1. 1. 7.

That ours is not of that alloy, we shall best assure our selves, if we find *ἔργον πίστεως* (as St. Paul termes it) *the work of faith* in our souls; whose worke it is, as to implant us into Christ; so to bring forth in us the fruits of his spirit; his spirit can not be idle, or barren, but will still be doing somewhat toward the forming of Christ within us; purifying the heart, renewing the spirit, purging the conscience, crucifying the flesh, with the affections, and

2. The. 1. 11.
Gal. 4. 19.
A. 15. 9.
Eph. 4. 23.
Heb. 6. 14
Gal. 5. 24.

Rom. 8. 19.
juxta Crel-
lium, in
cap. 5. ad
Galat.

and lusts. This one for all; *If Christ be
us, the body is dead as unto sin*, hath led
as it were, the power of tempting us to fulfil
the lusts thereof; *but the spirit is life as unto rig-
teousnesse*; Our inward man is fresh and lively
to do the will of our heavenly Father.

Eph. 3. 17.

To conclude this point, If Christ be rooted
and *dwell in our hearts* by a lively faith; and do
not onely hover in the brain, by an acerie know-
ledge, we make him the Centre of our affecti-
ons; fixing our love, hope, joy, desire in him
we live no longer *to our selves; but to him that*

2 Cor. 5. 15.

died for us, all our study is how to please him
we set our selves to obey his commandments
though never so harsh to our nature, or inter-
rest, offering our service with the Apostle
Lord, *What wilt thou have me to do?* and ready

Acts. 9. 6.
21. 13

with him, not *onely to be bound; but also to die* (if
there be cause) *for the Name of the Lord Jesus*.

Tho. de
Kempis. de
imit. Chr. l.
1.

Such was the effect of St. Pauls knowing
Jesus Christ, and him crucified; and there
hope it might produce somewhat at least, like
in us, if we determined, as he did, to make
the principle marke of our knowledge *O si Fe-
sus crucifixus in cor nostram veniret, cum qua-
esito & sufficienter docti essemus?* So re-
solved by one that excelled in the practical sci-
ence of Christianity; That if Christ were fixe
in our hearts, as he was to his Crosse, we should
become sufficiently learned in a short time
This Booke of the Lamb that was slaine, would

Revel. 5. 9.
and 13. 8.

supply the reading of many books; and teach
such vertues as we can not meet with in any
th

the Doctors of moralitie; And for want of
 studying this, it is no marvail if there be so ve-
 many *non proficients*; Ever learning, and never
 coming to the knowledge of the truth, spending
 their time, strength, and labour for that which
 can not satisfie the soule; however it may please
 the phancie, and mean while neglecting the
 thing necessary, or intending it but on the
 way, when they can be at leature from other
 employments.

*Io. arnd de
 vero Chri-
 stianismo.
 lib. 2. cap.
 19.
 2. Tim. 3. 7.
 Eia. 55. 2.
 Honesta co-
 lmus,
 quantum
 vacat. Se-
 neca.*

How defective men are in this kind, it is
 not more against our charitie to judge, then be-
 yond our power to know, 'tis a secret belongs
 to God alone: *If our hearts condemne us not; he is
 greater then our hearts, and knoweth all things;*
 the time commeth, when the secrets of all
 hearts shall be revealed; such as we could not
 know our selves, by reason of our hearts deceit-
 fulnesse.

*1. Ioh. 3. 20.
 1 Cor. 4. 5.
 Jerem. 17.*

But if our faith be cordiall indeed, or with
 the heart, it will not be imprisoned there,
 if it come forth at the mouth, there will be con-
 fession joyned with it; the other duty that we
 mentioned, which is then necessary unto sal-
 vation when the glory of God, and our Neigh-
 ours edifying are concerned in it: And for
 want thereof our Rulers are thought not to
 have had a lively faith; which will not consist
 with the spirit of feare, or gracelesse bash-
 nellesse, so as to be *ashamed of the Gospell of
 Christ.*

*9.
 2 Confes-
 sion.
 Aquin. se-
 cunda se-
 cunde, 9. 3.
 Rom. 1. 16.*

But if this be it that proves good Christi-
 ans, no fear on our part; we have given our
 selves to Christ in our Baptisme, and are
 known

known to all the world by the name of Christians; and if our faith be not *spoken of too*, (likethat of the Romans) *through out the whole world*; it is not for lack of our not professing

Rom. 1. 8.

Mat 6. 17.

it,
Onely here we should do well to take our Saviours direction along with us; that is
ἀπο τῶν καρπῶν τὸ δένδρον γινώσκειν, to discern the tree, not by the leaves, and the blossoms, but the fruit: never indeed more leaves, and blossoms to be seen; we are all become Gnostick men of knowledge; that the Heathen might better have said it of this age; *literarum intemperantia laboramus*; when most are for the which St. Paul termeth *Oppositions of sciences* or the science of opposition, and few for the conscience of Christian duties: to inform the head with curious notions, not reforme the life by true repentance; Divinitie (for the force thereof) is in every womans mouth, to be bragging (or rather * babbling,) (the Apostles word) in the highest, and deepest mysteries Gods secret decrees can not escape them; they make but a shallow of that *great deep*, and cannot sound it to the bottom; but for the power of it, when all is done, it is but talke, a zeale that vapours out in words; and thus Religion (in effect) becomes a Comedie, or an art pure dissembling; the discourse whereof hath so filled the world, as it hath well nere driven the practise of it out of the world.

Clem. Stromat lib. 3.

Seneca Epist. 106.

1 Tim. 6. 20.

verse eodem.

Sir W. Raleigh preface.

But if St. Cyprian may be heard, *nihil potest verbis proferre virtutem & factis destruere veritatem*, it availeth nothing to build religion

with our tongues, and destroy it with our
 deeds; to professe a beleeving on Christ with our
 mouths, but in works to deny him; So it may be
 done no lesse, and such there were of whom *Joh. Aird,*
 the Apostle St. Peter and Jude do both com- *de vero*
 plaine, ungodly men that *turned the grace of God* *Christ. l. 1.*
into wantonnesse, and so denied the Lord that bought *c. 9.*
them: Nay such there be in this last age; the *2 Pet. 2.*
 lawlesse libertine, that transformeth Chri- *22.*
 stian liberty into carnal licentiousnesse, and re-
 turneth to his wallow, because of the fountain *Zech. 13. 1.*
 that *Zeebary* mentions, *opened for sin, and for*
uncleannesse, the presumptuous Predestinarian,
 that holds himselfe to be in Christ, without fee-
 ling any change in himselfe, by *repentance from*
bad works; and that have he but faith, live *Heb. 4. 1.*
 how he list, he can not chuse but be saved, Now
 what is this else, but *Ethnicum agere sub nomi-*
ne Christiani, *To walk as other Gentiles walke, in* *Eph. 4. 13.*
the vanity of their minds, being alienated from the
life of God! nay worse then these if the judg-
 ment of Salvian may be credited; *atrocins sub*
sancti nominis professione peccamus: we offend
 more hainously, being invested with a sacred
 title, the higher our prerogative is, so much
 the greater is our fault; for the very religion
 that we professe; helps to aggravate our sin,
 and to make it much more sinfull; there may
 be some excuse for ignorance; the chief of sin-
 ners (as he calls himselfe) *obtaind mercy* *co no-*
mine, because he sinned ignorantly, & in unbelief; *1 Tim. 1.*
 but contempt, or wilfull sin will not find such
 easy pardon; *Scienti & non facienti* (saith St.
James) *To him that knoweth to do good, and doth it* *Jam. 4. 17.*

not, it is the increasig of his sin, & consequen
of his punishment: to be seen by the *Servant* who
knew his Lords will, and did not accordingly,

Luk.: 2.47.

It is that which *Nacianzen* so passionate
bewailed, under the person of such wretche
Ὁ ἰ μοι τῆς λαμπρότητος, woe unto me that ever
was cleansed, if after my cleansing I am foule
again; if I see those Heathen that are not bap
tized, cleaner, and purer than my selfe.

Orat. 24.

It is no more than *St Peter* warranteth *It ha
been better for them, not to have known the way
righteousnesse, then after they have known it
to be away*: Too many such Apostates there
among us; that for every trifling circumstanc
are so ready to part with Christ, for a momer
tany flash of sensuall pleasure, for a little du
of shining clay, for a vaine blast of popul
praise; which is all one as with the Jewes, t
*deny the Holy one, and the just, and preferre a Ba
rabbas, any wicked lust before him.*

2Pet. 2.21.

G Parisi-
ens. de
Moribus
cap. 4.
A& 3. 14.

This is worse yet, then we can charge on
Rulers withall, we can not blame them for sta
ning their profession with a vitious conversa
tion: all their fault was not confessing for fea
of men, what they beleved concerning Christ
not that perchance they were utterly dumbe
or speechlesse that way; but because their con
fession was not free, and ingenious; the *Evang
gelist* brands them for *non professours*, as a poin
of abatement in the praise of their faith
Wherein had they been rightly grounded, a
their first entrance thereinto, they would hav
profited so well, as to have conquered the lov
of humane praise to have fixed their glorying
with

Calvin. h c

Au-
gustin. on
the place.

ith St. *Paul* in the *Crosse* of *Christ*, and to
 eem all the pompe of the world beneath it;
 for to this end our Lord was
 eased (for the confounding of
 ould impietic to consigne his
 rosse on the forehead of his
 rvants; on that very part
 hich is as it were the seat of
 ame facednesse, in token that
 ey should not be ashamed to
 nfesse the faith of *Christ* cru-
 yed, and manfully to fight un-
 r his banner, against [sin, the world, and the
 evil.

And such was the zeale of the primitive
 ristians, the noble Army of *Martyrs*, and
 onfessors, whose heart was warmed with the
 king blood of *Christ*, they thought nothing
 much to loose, or suffer for the
 stimony of his truth, seeking
 ore earnestly the glory of
 artyrdome, then the most am-
 icious to aspire unto the height
 wordly glory,

It is that which may exercise our thoughts
 wondring, how they should suffer what they
 d, with so much chearfulnesse, as
 ough it had been in other bodies; confide.
 g they had no more to move them
 reunto, then what we reckon our selves
 have, that is, a good Captain to lead
 d encourage them; a righteous cause
 prompt, and embolden them, a gracious

*Ad hoc enim et ipse domi-
 nus Crucem suam ubi
 eum dementia superba im-
 pietatis irrisit, in eorum,
 qui in illum crederent,
 frontibus fixit; ubi est quo,
 dammodo sedes verecundior.
 ut de nomine ejus fides
 non erubescat. Augustin
 ibidem.*

*Multò avidius tunc mor-
 tyria gloriosis mortuus
 querebant, quam &c.
 Sulp. Sev. lib. 2.*

*ὡς ἐν ἀλλο
 λογίοις
 σώματι.
 Sozom. lib.
 1. cap 1.*

God to relieve, and succour them, and a glorious Heaven to receive, and reward them.

But what shall we think then of these poor soules, that wanting all these, yet endured rlesse torments! such as we find in the He then Martyrologic, as *Zeno, Socrates, Anaxarchus, &c.*, that sealed such leane, and barre truths as Phylosophy taught them, with the expence of their dearest blood!

*Tertullian
ad Mar-
tyres.*

Hac non sine causa dominus in seculum admittit: so thought Tertullian; these examples God permitted to be in the world, not without some speciall providence; but either to exhort us in this our day, or to confound us in the great day, if we feare to suffer for saving truth what they affected for lying vanitie.

But here there is some cause to fear, that our courage were to be layd with theirs the ballance, it would be found much in light.

Indeed we have no present occasion to make experiment of our valour in this kind; live

*Non enim sunt Pagani principes,
non Tyranni persecutores, non san-
guis sanctorum funditur, nec fides
Supplicij comprobatur. Salvian
de Gu. lib. 3.*

under no *Pagan* Princes, persecuting Tyrants, such might summon us to a bloody tryall, to attest our faith by suffering for it: Nay

the contrary, not to confesse Christ in some now, is all the danger, lest we should suffer that which amounteth, unto a putting out of Synagogue: but yet however, there is man enough to exercise our Christian fortitude

ere be some things as odious to the men of
 is age, as the name of Christian was, or could
 two Jew, or Gentile, as namely for a man to
 ke conscience of his wayes, to walk more
 cumspectly then the common sort, to be
 ict in those things, wherein others take
 ore libertie, and not to run with them into the
 me excesse of riot; this the Apostle expressly
 tes to be an occasion for the Christians to be
 il spoken of by the Gentiles, having nothing
 e to accule in them, but *their good conversati-*
in Christ, and this hath ever been cause e-
 ough for the righteous to be hated, *sojourning*
as they do) in Mesech, in the midst of a crooked
and perverse nation, esse jam inter nocentes innox-
m, crimen est, &c. Among vicious persons to
 e vertuous, is a crime (saith S. Cyprian) not to
 nitate evil men, is to offend them. They
 Wisdome are not ashamed to profess it;
He is grievous unto us, even to behold him, for his
life is not like other mens, His wayes are of ano-
der fashion; he upbraideth us with our offensaing
the law, Such an upbraiding is the good, & in-
 nocent life to corrupt and depraved manners,
eccantium frontem, etsi non verbis, ta-
men ipsa vita genere dissimili verberat;
 is *Lactantias*: the pious mans
 fe, though his tongue be silent, re-
 ukes the offendor, not to have tel-
 lowship with the works of darknes,
 s to reprove them; In regard hereof, the mocks
 nd floutings of gracelesse persons may beare
 he name of persecution, by the authoritic of
 st, Paul, so terming the carriage of *Ismael* to-

Mr. Herons
first sermon
on the Eu-
nuch bab-
tized.

1 Pet. 4. 4.

cap 3. v. 16.

Psal. 110.
 95.

Cyprian
 Epist se-
 cunda lib.
 2.

Wisdom. 2.

15.

vers. 12.

Cur enim sint aliqui
intempestive boni, qui
corruptis moribus pub-
licis, convitium bono
vivendo faciunt? &c.
Lactantius lib. 5. cap. 9.

Eph. 5. 11.

ward *Isaac* which though it were no more then mocking that we read of *Gen. 21. 9.* The *Gal. 4. 29.* Apostle stileth it persecution, and applyeth it

Nunquam deest tribulatio persecutionis si nunquam deset observantia pietatis leg. 1. 8. de quad.

to the state of the Christian Church, as then it was; *Even so it is now,* was so then, and will e-

ver so be, so long as there be any borne after the flesh, they will be persecuting those that be borne after the spirit: there

2 Tim. 3. 12. is no avoyding it, *All that will live godly in Christ Iesus, shall*

Vis probare verum esse quod dictum est. incipe pie vivere in Christo. Aug in ps. 54.

suffer persecution, more, or lesse, it is part of the Crosse that Christ left to be the

Rev. 13. 10. portion of his Disciples: *Here is the patience, and the faith of the Saints, if we that profess our selves*

1 Per. 4. 16. and 3. 17. to be Christians, can be content to *suffer as Christians, that is, for well doing, and glorifie God on this behalfe:* not regarding what we

V. 14. may loose in credit, favour, or preferment, not reckoning of the reproach, or scorn that can be cast on us *for the name of Christ,* this will testi-

fy that we are Christians indeed, and not falsely so called. All which we promised, and much more, at our first entrance into Christianitie: *cum ad hanc sectam utique suscepta conditione ejus, pacti venerimus,* as saith *Tertullian,* when by

Tertullian ad Scap.

solemn oath, and conenant, we engaged our selves upon this warfare, to continue Christs faithfull Souldiers unto our lives end.

2 Tim. 2. 3.

Where is that *κακοπάθειον* then, the Apostle speaks of, the enduring *hardness as good Souldiers*

f Iesus Christ, when every small affront
als us, the scornes of Michal, the Athenians
king, quencheth the smoaking flaxe of our
, makes us ashamed of our forwardnes in the
fession of religion; nay see the perverseness
e fore head of brasse in the acting of sin, is
re tender then flesh in defence of Christ: can
er his name to be dishonoured with hor-
blasphemie, his body all torn and mangled
sh with cursed oaths, his truth empai red
h impious absurdities, and never once open
ir mouths in his just vindication.

Toward these baptized Atheists, ἀθετοῦντες
κρίσιν (as Clemens speaks) unchristing
Saviour (what lyes in them,) and unchrist-

Clem
from. 6.

g our holy profession, we are (it must be
fessed) too patient, In zeale to the glory of
d, Babylon hath exceeded Sion; we want
r decree of Nebuchadnezzar: the fury of this
wicked brood hath the reins too much at
ertie: the venom of their poisoned hearts
aketh out at their mouths to the anoyance
many others,

Mr. Hoo-
ker Eccl.
psal. lib. 5.
Dan. 3. 29.

Now what is this else, but (as one sayes
ll) to shew our selves Gods against God,
d slaves towards men! to side with flesh,
d its corruption against Christ; and his spi-
, and how shall we think to looke him in
e face, when he shall come in the glory of his
ther, with the holy Angels; but even call to the
antaines to fall on us, and to hide us from the
ath of the lambe.

Raleigh.
Mark. 8.
18.
Rev. 6. 16.

Knowing therefore this terrour of the Lord,
perswade men, those that have reason to
be

2 Cor. 5.
11.

- be perswaded, not to eclipse the bright Shine of his truth with earthly affections, nor to be ashamed of confessing that which with all our study we endeavour to know, and knowing whereof we account our chief felicitie. Not to make religion a cloake for the weather, to put off, and on, upon occasion, as the best sute with our worldly ends, I but to count
- 1 Tim. 6. 6. *Godlinesse our greatest gaine, what ever we looke*
- Phil. 3. 8. *by it in outward respects, to esteem all things else in the world but losse and dung for the excellencie of the knowledge of Jesus Christ*
- Eph. 4. 14. *Not to be as children tossed to and fro, and carried about with every whifling wind of doctrine, by the slight of men, but to hold fast the profession of our faith without wavering*
- Heb. 10. 23. *for he is faithfull that hath promised, a blessed reward to all that suffer for him, and his righteousness, even a crown of glorious immortalitye.*
- Heb. 12. 3. *And lest we be wearied, and faint in our minds, consider we him that endured such contradiction of sinners against himselfe; and yet this notwithstanding, gave not over to do the worke he had in hand, but as for this cause he came into the world, that he might bear witness unto the truth, so when he was to leave the world, he witnessed (as saith the Apostle) before Pontius Pilate a good confession; and confirmed the truth of his doctrine by a dolorous, and bloody death, *Quanta sibi et nobis anxietatem pateras vite presentis propinet afflictio &c.* as Sydonius, expresseth; let the world praise*
- Joh. 18. 37. *et*
- 1 Tim 6. 13. *et*
- Sider. Apol. Ep. lib. 9. *et*

us with never so great a Cup of afflictions
 but little, if we remember how much our
 viour dranke at the Cross, Nor should we
 ed any other cordial to refresh us in our suf-
 ings, but that wherewith *Peter* is said (by *Clem.*
from.7.) to comfort his wife, when he saw
 led to martyrdom, *μνησθητω τῆς κρυψ* remem-
 the Lord; whose Disciples if we be, we
 ust not think to speed better then our
 aster; No, he tells us, *it is enough for the Dis-*
ple that he be as his Master: and we to hold
 r selves highly honoured to drink of that
 p, wherein he hath drank before us: nay, to
 joyce in as much as we are partakers of the
 offerings of Christ, that when his glory shall
 revealed, we may be glad also with exceed-
 ing joy, *for if we suffer with him, we shall reign*
with him: If we follow him by the way, of his
 cross (*being made conformable unto his death*)
 will bring us where he is, to be partakers
 of his glory: But that is a *vobis datum est*, too,
 we cannot have it of our selves, it must be gi-
 ven us, *in the behalfe of Christ, not onely*
to beleve on him, but also to suffer for his sake.
 Into him then to make our humble re-
 quest.

Math. 10.
25.

1 Pet. 4. 13.

1. Tim. 2.

12.
Phil. 3. 10.

Phil. 1. 29.

Blessed Jesus, *Author and finisher of*
our faith, who hast given us the grace to
 beleve on thee, give us also the courage to
 confesse thee, and as thou hast enlightned
 our mindes with the knowledge of thy
 truth, so enflame our affections with the
 zeale

Hebr. 12. 2.

zeal of it; that whether by life, or by death, v
 may glorific thy name; and nothing be ab
 to separate us from the love of thee, for the
 Rom. 8. 35. onely art Holy, thou onely art the Lord, the
 onely O Christ with the Holy Ghost, art mo
 high in the Glory of God the Father.

A M E N,

Decemb: 4. 59.

SERM

(77.)

SERM. III.

Matth. 20. 15.

Is thine eye evill. because I am good

Tis pittie that goodnesse should give an offence, or be troubled to justify her worthy proceedings; and yet such is her fate with evill men, that make * vertue the ground of their hatred, and parage it (all they can) with soule * detraction: you have here the truth of this complaint represented in a parable, the parable of the householder, that hired labourers into his veyard, who for giving alike wages unto one that came last, is blamed by the first of being unjustly, but innocence is never unprovided of reasons; either for the defence of selfe, or the conviction of gain-sayers; It is his bargain (he saith) with them, he had need for so much, and so they could demand more; then besides, what he gave, was his due, and therefore why not as much to these, as to themselves? and none to controll him in it: and thus having cleared himselfe from their

φθόνῳ
ἀμειβόμεν.
ἢ τὰ
καλὰ ἔρ-
γα.
Perynd.
ῤῥῆ. νικᾷ
γὰρ ἀεὶ
διαβολὴ
τὰ κρε-
ῖττονα
Menand.

their false imputation, he now charged them
with a fault indeed, their envious repining
and this occasioned by his good deeds: *the*
eye was evil, because he was good.

In which words, he so reprehends their
vice, as he seekes to amend it, and this, by
playing unto them the state, and condition
that wicked passion.

Division. 1. In the Organ, and instrument by which
it worketh, *Oculus*, the Eye.

2. In the nature, and qualitie, of which
consisteth, *Malus*, Evil.

3. In the motive, and occasion, from which
it proceedeth; *Quia ego bonus sum*, because I
good.

These parts *ad oculum*, the text presents
from thence we have the draught, or portraiture,
as it were, of a picture laid before
and that so accurate, as none can presume
mend it: our labour is onely to fill up each
part, as the grace of God shall enable us, desiring
there be in none here present an *Evill Eye*.

Mat. 6. 23. censure the limners imperfections, but in
a single eye, to make the best use of them, for
amending of their own; I begin with
Organ, or instrument of envie; that is,
Eye.

Part 1.
The Instrument.

MAN at his creation, was an uniform and
Mentire, ~~the~~ creature ^{his} soul and body like
wel tun'd instrument, founded nothing but
praise of his maker, and his own felicitie: but
being once subdued by sin, he fell at discord with
himselfe laboured his own destruction. And

the besieging of a City, those Forts and Bulwarks that lately defended her, but now surmounted by the Enemy, help to batter, and demolish her, so in ruining of man (built once as a City that is at unity in it selfe) those members and faculties that were the chief agents of his happiness, became now the Engines of his misery. I will instance onely in the eye, a member abounding with so much excellency, and withall, so much iniquity, that I know not whether it may more invite your admiration, or your sorrow. An Organ so divine, that the mysticall Egyptians could not find a fitter hieroglyphick to expresse the divine all-seeing Providence. But the Stoicks unable to satisfy their wondring without the help of idolatrie, titled it a very God, as if to be sure of a present deitie, they would have their Heaven of Gods about them. But without such wild Hyperbole's, it is praise enough, that which, may consist with pietie; and for this, we find an instance in St. Chrysostom, who chose this part above the rest, to assert the power, and wisdom of God, that from so vile a matter as earth which affordeth brick, and tiles, could extract so goodly a piece, as is the eye, that for its majestic, strikes an awfulnessse in the beholders, and besides, endued it with such vertue, as within so narrow a compasse to comprehend many objects, as mountains, Forrests, Seas, & Heaven. *God hath so done this marvelous worke,* that it ought to be had in remembrance: giving the eye such a preheminence above other parts in man; ether 1. in regard of the elder-ship

Ps. 121. 3.

Corl. Rhod. lib. 3. cap. 28.

Chrysost. ad Antioch. hom. 11.

Ps. 114.

Gen. 1. 3.
Mat. 6. 22.

(100)
ship thereof before the birth; a seniority (we may call it) in the wombe; where it is first begun to be formed, before any other part; thus as the light was the first creature which God made in the greater world, so this *light of the body* is the first thing too, that is made in the lesser world. Or 2. in regard of its composition, with such manifold variety of humours, and tunicles; as if this little globe were the model of nature, wherein are comprized her perfections: Or 3. in regard of the munition, being fortified in a cave of bone, more artificiall, and defensive, then the tent of a diamond; as the jewell within it is farre more precious; and besides too, fenced above with a pettice of brows, & shuttings of lids, whose quick motion comes nearest in nature to the rate of a moment, as if thereby to prevent (beside other annoyances) the temptations of sin; that death may not enter by these windoes; But you will cheerfully give God the praise of so rare worke, if you consider the singular use, and efficacy thereof.

Jerem. 9.

It is the Eye whereby we put our selves in to our own protection; and then make no doubt of our being in safety, when this centinel tells us, we are not in danger, which the sight (by a kind of providence) can discover before approach, and needs not, as the other senses, to be warned in the smart of it.

Exod. 10.
23.

It is the Eye that makes us to be in the presence, each of other, which we seem to acknowledge with bashfulness at the looke of it, and wanting this, we come somewhat near
th

the Egyptians case in their plague of darknes, Exod. 10.
to account all the world but our dungeon or 23-
pulchre.

It is the eye that assureth our understand-
ing by the most certain demonstration, and
turneth our opinion into knowledge; as no less
our infidelity into belief, that on the testimo-
ny of our sight, we disclaim and renounce our
reason, and are confident any thing may be
true, because we see that so it is.

John 20:
27, 28.

It is the eye that enricheth us, by giving us
the fruition of all Gods creatures; and not
only satisfies our curiosity, but assists our in-
vention, for the enquiry of arts and sci-
ences.

It is the eye whereby we can travell, even
while we sit still, by whose celerity we can
out-run the swiftest star, and be in an instant
at the end of that journey, which they must
with leisure attain unto.

Nay, lastly, by this we can make
a better use of Astronomy, that
in holding the Common-wealth of
these heavenly bodies, how regu-
larly they observe their courses,
and conform unto the first mover,

*Cum spectamus totam
hanc caelestem rempubli-
cam, & in ea singulorum
quasi quaedam officia dis-
posita ad summi Reſtoris
obsequium, &c. Mou. Po-
lym. c. 25. Acts 17. 18.*

we should strive to imitate their orderly Go-
vernment, and frame our actions after the
image of him *in whom we move, and have our
being.*

Thus have you seen the excellencies of the
eye, and now be content to see the iniquity,
which the eye so abounds withall, that some
 Heathen Philosophers (as *Clement* reports)

G

maintain-

Mar. 5. 29.

maintained it to be mans highest happineſſe to abſtain from the evils thereof; Nay, ſome Chriſtians too we read of, that in an impious and ignorant obedience to the literall advice of our Saviour, finding their eyes to offend them, plucked them out, leſt they ſhould light them to utter darkneſſe. But without the help of madneſſe to aggravate this woeful truth, we may with grief enough confeſſe that there is ſcarce any ſin that is not promoted by the eye, which by reaſon of its activity and volubility, is apt to offend both with more frequency and facility, and that at diſtance too, without the company of the body: For if it look on food with greedineſſe without the charging of the ſtomack, it commits the ſin of gluttony: and if it look on

Mar. 5. 28.

woman with luſt, without the touch of carnal embraces, it commits the ſin of adultery; and if it look on riches with covetouſneſſe, without the ſeizure of the hand, it commits the ſin of robbery. Not that the eye alone is guilty of producing theſe wicked acts, which flow originally from the heart, as fountain of evil things, and by name of

Mark 7. 21

evil eye, as our Saviour voucheth it, *Mark 7. 22.*

The heart then, that corrupts the eye; and the eye betrays the heart, and both hold their reſpective intereſt in the ſervice of unquity. But however, the eye is entitled to fault; becauſe it doth not onely yield to the heart, but ſeduces it, and it is as the window let in evil; as you may find in viewing only

Records of sin; it was the eye that enticed *Eve* next to the serpent; or rather tempted her beyond the tempter; *When the woman saw that the tree was good for food, and that it was pleasant to the eye, she took of the fruit thereof and did eat,* and thence bequeathed the itch of curiosity to all her posterity. And if you turn over to the next great sin of the world, (that could not be purged without a deluge of waters) you shall find that all beginning from the eye; *The sonnes of God saw the daughters of men that they were fair, and they took them wives of all that they chose,* by which wild polygamie, they replenished the earth not so much with children, as transgressions; and yet this was but the dull mischief of the eye, unacquainted as then with the art of sin; but if you look into the elder of the world, you shall see the studied and elaborate malice of the eye, bursting forth from *Saul* in envy against *David*; when being applauded with songs of triumph for his victory on the Philistine, it followes thereupon, *He eyed David from that day and forward; congebant oculos;* so renders *Tremelius*; darted eyes on him, as it were sharpened or pointed with envy, that sure we may be, he was full of rancour, which thus run over so high as his eyes. And yet the eye is not sole instrument of envy, for blind men may be affected therewith, and the Ear also can entertain envy, as the tongue can utter it; but this notwithstanding, the eye is chief actor in this passion.

Gen. 3. 6.

Gen. 6. 2.

1 Sam. 18. 8.

Because being of a more busie and inquisitive nature, it meets with many occasions of envy, that come not unto the knowledge of the ear.

2. Besides, being of a quicker apprehension, it more deeply affects the mind with such objects, as be presented unto it, than the ear can move her by the most certain information; and therefore being infected with envy it woundeth the soul with deeper impressions of the object it maligneth, and maketh the poison much more strong in operation.

Livor tabificum malis venenum. Virg.

3 As the eye is said to be *animi index*, the minds interpreter; so here it is most truly verified; no tongue can so expresse the thought as the eye discovers the disposition of an envious soul; *Nusquam recta acies*; the look is never but awry, as was that of *Saul* toward *David*; *limis intuebatur* (saith *Junius*) he looked askew on him, as if dazled with the splendour of his vertue, he were not able to behold him aright.

Ovid. Metam.

In his notes on the place.

Nay 4. Some are bold to affirm, that the eye can send forth the power of its malignity, hurting that object it beholds with envy; as if it were not enough for the eye to be like the heavenly planets in figure and brightnesse, but it must resemble them in their worst quality by casting a maligne aspect; and though *Valesius* under the title of his sacred Philosophy do deny this blasting property, yet *Aquinas* and *Azorius* as rationally maintain the likelihood, and that without the danger of admiring

Valesius de sacra Philosophia. c. 68. f. 158.

any Platonicall emission of Eye-beams: when every passion of the soul hath such dominion over the spirits, that it can force them into any part of the body, agreeable to severall propertie, and doth manifest the same by some outward alteration in the part visited; why should we not allow the like to be sent unto envy, whereby the spirits boyling from the heart into the brain, and thence driven into the eyes, may well flow out at the porie passages in poisonous rayes, which being into the eyes of those whom they easily behold, by mediation of the infected spirits, do thence stream into the heart, as seeking a place of like affection unto that from which they sprang; and tainting that with the venomousnesse of their strange quality, at length declare the contagion thereof in the languishing of the outward parts. Or if with *Basil*, we reject this opinion, as rather believed by the vulgar, than allowed by the learned; yet thus much he gives us leave to receive, that *οἱ μισόκαλοι δαίμονες*; the devils, envious to all that good is, if they find any person inclined to maliciousnesse, as they have power to abuse their bodies, so likewise their power is to the executing of their wickednesse; so that still it is the guilt of the eye, that becomes thus a weapon of unrighteousnesse to the Prince of darknesse. And as if Nature should be revenged for so foul a violation; she shall find no part infested with more diseases, nor sooner decaying; as if she would bid us to bewail the errors of our sight, in

*Basil. hom.
de invidia.*

the want of it; and you may observe, that the ²eye suffers most in the agony of death, by the cracking of its strings, and dissolution of spirits; nay and after death too, bears the tokens of that deadly conquest, being flung wide open in gawly wise, as if justly then to open to injurie, that was before so injuriously open to all iniquity. But then you may withall observe the carefulnesse of nature to that in the same part whereby we offend, hath provided an expiation, that seeing (as *Syrachus* speaks) *nothing is more wicked than the Eye therefore it weepeth on every occasion*; And (beloved) let this pronenesse to weeping, be a motive unto us of godly sorrow, and let us teach our eyes with *Jeremie*, if not to run down with rivers of water, yet to trickle down at least with some few drops of penitent tears: to

Eccles
31. 3.

Lam. 3. 48.
v. 49,
2 Cor. 12.
21.

Zelare quod bonum videas & invidere melioribus, leve & modicum apud quosdam crimen videtur; dumque existimatur leve esse, non timeretur, &c. Cyp. de livore.

wail the finnes that we have committed, and have not repented of, nay, scarce knowledg them to be finnes as many alas! too many do, untill with the rich

in the Gospel, they lift up their eyes being torments: one precious drop of this water now, now may quench the glowing spark of envie; which by our neglect might kindle to everlasting fire. O let us be here then *Baptists* to our selves, and preach unto our selves the *Baptisme of repentance for the remission of our finnes*;

Mark 1. 4.

Here let us arise and bath them in the river of their own compunction, and with

rs of our eyes, wash away the evil of them,
 which in the sense of my Text, is the nature
 and quality of envy, and comes next to be
 covered.

Ἄλλο ὄνομα μίμημα τῶν πράγματων; It is *Plato's* ^{Part 2}
 apothegme, words are the image of ^{The nature}
 things, and represent them as they be in na-
 me unto our understanding: but behold here
 vice beyond the propriety of Expression! It
 is not enough for the envious eye to be called
 the name of Envious, but it must be para-
 phrased by the term of Evil, as if it could not
 otherwise sufficiently made known unto
 us; and if you will bestow your attention on
 any vile subject, you shall hear it abundantly
 make good the stile of evil, both in regard
 to the evil of sinne, and the evil of punish-
 ment.

First, for the evil of sinne; we consider it
 the generall by the Parents from which it
 descends; which are no lesse than two capital
 ones, pride and covetousnesse, when making
 their own persons the God of our desires, and
 seeking infinite contentment in the compassse
 of our selves, we maligne the prosperity of o-
 thers, as seeming to diminish our own felici-
 ty: which (a) Saint Cyprian and (b) Aquin-
 as conceive to be the cause of Satans banish-
 ment from heaven, as grieving at the dignity

(a) Ser. 2.
 de zelo &
 livore.

Post peccatum superbiae consecutum est in angelo peccante malum invidiosum
 secundum quod de bono hominis doluit. Aquin. 1. 9. 63. a. 2.

Wisd. 2:
24.

of man, whom he beheld made after God
own image, insomuch that he would relin-
quish his own glory, to deuest so noble a crea-
ture of perfection, and rather be in hell him-
self than see *Adam* placed in Paradise. But cer-
tainly after his fall it was the first practice of
his wickednesse on earth, to envy mans inne-
cence, and to implunge him with himself in
the abyffe of sinne, and misery: and it was
envy too he made choise of, to be his engin of

*Hinc Diabolus inter initia statim
mundi peiit primus & perdidit.
Cypri. ibid. & Lactant. lib. 2. 9. Deum
zelotypia inductum exprobrat, &
consulto mandasse de arbore, ut in
gradu inferiori hominem teneret
Calv. in Gen.*

perdition, possessing *Ev*
with an envious thought
of God, as if he forbade
them the tree of know-
ledge for no other end
but to debar them from
the Society of his glory. Neither is there
any perfection in man, that seems so proper
to be the infusion of that venomous Serpent

*Inter ceteros pestilentia morbos quos
antiquissimus ille ac foetidissimus
serpens gravissima latifera amulati-
onis invidia, & teterrimo illo vi-
rosi oris spiritu inhalat. Calv. ad
Ecc. Cath lib. 1.*

for whereas all the other
passions were in the soul
in the state of innocence
(although in a pure and
perfect condition) there
was only no occasion for

envy; but this (like a cursed weed) sprouted
immediately from the soil of corrupted na-
ture. Neither is there any vice arising in
from the bitter root of original sin, that more
enforceth us to acknowledge our derived cor-
ruption; & that *the Scripture* saith not in vain

Jam. 4 5.

*Est totum venenum antiqui serpen-
tis. Paris. de mor. 4.*

*The spirit that dwelleth in
lusteth to envy.* The place

of the Scripture that saith this, *St. James* (the
vouchet

hath not told us; it is by most received to be, *Gen. 6. 5.* where it is said, that *Gen. 6. 5.* God saw that every imagination of the thoughts mans heart was onely evil continually. And then, this parallel will confirm the sense of the Text, that envy and evil are *Synonymma*, two words implying the self-same thing, and thereby to be admonished, that there is nothing more of evil in this passion then the Text, or else, this expression might have been used.

The evil whereof we come in the next place more distinctly to consider; First in respect of the universality, and then of the malignity of it.

First for the universality; it is of such a diffusive nature, that like a generall inundation, spreadeth almost over * all mankind, so as

very few (like *Noah* and his family) are exempted from it, though happily they may be free from other infirmities, as *Nazianzen* instanceth in

Vidi ego & expertus sum zelantem puerum, nondum loquebatur, & intuebatur pallidus amaro aspectu collataneum suum. Aug. Confess. l. 1. c. 7.

Crisostomus, a man (otherwise) victorious over his passions, and endued with singular piety, in the troubles of those times abundantly manifested; ὁμως δε τι παθόντι ανθρωπινον, onely toward *Basil* he expressed somewhat of humane weaknesse in the maligning of his eminent endowments; you may see the tincture of his malignity in secular profession, as namely

the compilers of history, whose Collection, (as *Tyri-* observes) are most em-

Major historie pars in rebus deterroribus moratur, &c. Tyr. Max. Serm. 12.

ployed

ployed in matter of a more dismal nature as tyranny, oppression, rebellion, murders and the like sad accidents; as if these thing onely could raise the authours observation that carry in them the reproach of human misery. So for Advocates, Oratours and Poets

Qui sont lasches à reciter le bien, eloquens au mal, &c. Charron de la foy lib. I. cap. 39.

it is the note of *Charron*, that being cold in the praise of goodnesse, they are eloquent in mischief: the words, inven

tion, figures to defame and flout, are more rich, more emphaticall, and significant, than to commend or speak well: And so generall for the rest; all are infected with the plague of envy, more or lesse, as it may appear,

1 By the credulity of men unto evil reports either * out of their own guiltiness, esteeming others by themselves; or else supposing their own faults lessened by the aspersions of others, *when like dead flies in precious ointment one senseless rumour shall cause the best name to send forth a stinking favour, and discredit all the sweetnesse of the most approved vertue.*

Or 2. By the acutenesse of men in discerning the imperfections of others, though it be but *mote in their brothers eye*, and taking no notice of their vertues, like the Ravens, of which *Pelusiet* speaks; *οι λειμῶνας παρατρέχοντες*, when passing by gardens and flowery fields, direct their flight onely to carcases; and the nose can smell no water (saith *Hippocrates*) *εάν μη σαπή*, unlesse it be corrupted; neither can they perceive any action, that

enleavened with some depravity. This for
the universality.

We are ^{not} apt to look upon the malignity, *Nullum*
which is more peculiar unto envy, than to any *malum ima-*
other vice; for whereas any other vice is con- *pugnat, sed*
trary but to some single vertue; as pride to *solum &*
humility, anger to patience, and the like; *omne bo-*
this of envy is contrary to all, hating every *num. Pa-*
thing for which any one is commended: and *ris. de mor.*

it is contrary to all vertue; so especially
unto charity, the chief and greatest of Chri- *I Cor. 13.*
ian vertues: being grieved at that good for *13.*

which charity rejoyceth, and rejoycing at
that evill, for which charity lamenteth; *τὸ τῶ*

ἐλθὲ ἐς ἐμὴν, ὅταν δακρύοντα ἴδῃ, saith Saint *Chry-*
stome: Then onely the envious man be-

comes a friend, when he sees one weeping
and bewailing his misfortunes, and he more

willingly condoles his misery than he could
congratulate his prosperity. Besides, Charity,

as it extends unto all men in a courteous re-
spect, so in a nearer affection to those that are

united by some natural relation, or resemble
them in some like quality or action; but envy
chiefly maligneth those that are nearest,

κατὰ γένος, κατὰ συγγένειαν, &c. either by *Arist. Rhe-*
country, or kindred, or age, and which are *tor. l. 2. c.*

most like them in riches or fame, or art, or the
desire of the same things: then further, as it is *Joh. 4. 8,*
contrary to charity or love, so likewise is it to *16.*
the God of love; for whereas God freely com-
municates his goodnes to his world of creatures,
and delighteth in the good which he imparteth
unto others: the envious man would rather
be-

be deprived of goodnesse himself, than that another should enjoy it, and is more vexed at the welfare of his neighbour, than he would be at his own calamity. And if you will descend in your thoughts by the severall steps of nature, you shall find it as far from the creatures, as they come nearer to their Maker in perfection.

*Francisc.
Victoria, &
alii ab eo
citati.*

The blessed angels are so far from envy, that (as the Schoolmen do affirm) they rejoyce more in the happiness of their blessed associates, than these their selves do in their own happiness. The higher in glory are more delighted in the felicity of those below them, than those below them are delighted in their own felicity: because (as they argue) the accidentary perfections, which followed happiness, being communicated according to the capacity of the receivers, it must needs follow, that the superiour having a larger capacity, must conceive more happiness in apprehending the joy of their inferiours, than the inferiour conceive in apprehending their

Psal. 8. 5.

own joy. Step we next unto him that was made a little lower than angels in dignity; it is not to be found in the best of men, but alwayes where it is, it is an argument of a degenerate

Semper minor est qui incedet.

Plin. Epist.

Ego semper sensi, neminem alterius qui sua consideret virtuti invidere. Philip. 10.

disposition, that confesseth a minority to the person envied: So that *Cicero* did not more bravely then truly resolve, that no man ^{was} is confident of his

own vertue, doth envy that of another. Nay, look on those creatures that are lower than man,

man, I mean the brute beasts; and *Plutarch* will tell us, it is not in them neither, as having no apprehension of glory or prosperity, which are the main provocations of envy. So that those fabulous contrivers of Mans Creation, that would have each creature contrived an affection to the making up of his soul, might here have failed of a creature to make up their invention; Nay, one degree lower yet, look we down on those that have made themselves the lowest in nature (if sin and misery can make them so) the very devils themselves; and although we cannot deny it to be in them, yet we cannot deny neither, but it is worse in men than in Devils; For Devils do not envy one another; and besides, their envy ariseth from the want of that good which they have lost; whereas man envies that good, which he may obtain, nay, oftentimes that which he hath already, envying * not that himself wants good, but because another doth not want it. This may suffice for the evil of sin, our next prospect is that which attends it, the evil of punishment; which may be considered either in regard of the discommodity, or of the anguish, and torment of it.

Non ut aliquid boni sit ipse qui invidet, sed quia illis est quibus invidetur. Aristotel.

First, for the discommodity; it is injurious to the Common wealth; for as *Plato* wisely blames the envious man, *τῆ τῶν ἄλλων* while by derogating from others, he thinks to excell them, he proceeds not aright himself to virtue,

Plato de Rep.

Διαβολῆ δέϊν οἰόμενος ὑπερέχειν, &c.

tue, and hinders those that would proceed by unjust detraction; so that damping the desire of attaining vertue in the City, he deprives (what lyeth in him) of worthy atchievements. For though such spirits there may be, that take pleasure in the envy of their adversaries, as testimony of their goodnesse, yet others of softer temper choose rather to obscure their own excellence, then to provoke another

Neque enim Christianos quantumvis fortes ac singulari tolerantia pradtos, sui tantum rationem habere oportet, sed persecutoribus quoque consuleret, &c. Nazian. Orat. 3.
Perdit quacunque omnes mercatores lucrantur. G. Paris.

malignity. And as some *Christians are said to have fled from the glory of martyrdom, to spare their persecutors from the guilt of murder, so they will restrain their meriting endeavours, for fear of endangering the innocence of their brethren.

Thus is envy unto others; but is much more injurious unto the envious person himself, and defrauding him of that benefit, which he might enjoy by charity, whereby he might make his joy as universall as the blessings of mankind; nay, make all these blessings as were his own, by rejoycing in them.

This is the first sort of punishment, but a worse is behind, that is the Anguish and Vexation wherewith envy requiteth those that entertain it, as if the divine justice had appointed this sinne to be the torment of

self, that could not likely have a worse torment then therefore rightly termed by Nazianzen, *ὀϊστρον πονηρῆς πνεύματος*, the sting

evil spirit ; and certainly he that lodgeth it
 himself, doth but nourish a snake in his
 nest, to afflict and torture him: *Velut quosdam pectori suo
 admovere carnifices, qui se
 intestinis cruciatibus lace-
 rent, &c. Cypr.*

the envious man gives away his soul for no-
 thing but bitternesse, and anxiety : a sin so pain-
 full, that God is wont to make this the pu-
 nishment of other sinnes ; as appeareth by that
 which he threatneth to *Eli*, concerning the
 wickednesse of his sonnes ; *videbis amulum tu-
 um in templo*, thou shalt see thine

enemy in my habitation, and
 a man of thine whom I shall not
 take off from mine altar, shall be to

assume thine eyes, and to grieve thine heart, that

by seeing others in the Priesthood, from
 which they were rejected. Nay, a plague refer-
 red, to accomplish the pains of the damned,

our Saviour tells the Jews ; *There shall be
 weeping and gnashing of teeth, when ye shall see A-
 braham, and Isaac, and Jacob, and all the Pro-
 phets in the Kingdome of God* ; as if it should be a

hell to them, but to behold the glory of heaven,
 and the extremity of their damnation should

be the sight of others salvation : An instance
 hereof you may see in *Dives*, begging of *Abra-
 ham* to send *Lazarus* with the tip of his finger

dipped in water, for the cooling of his tongue ;

certainly, this could no way ease him, being
 tormented in that flame ; it rather sheweth that

he was more inflamed with envy, than with hell-
 fire, he made this motion for nothing else, but

that

1 Sam. 2.
32, 33.

*Vide P. Martyr. ibid. Excita-
 amulum contra te qui oculos
 tuos perpetuo urat.*

Luk. 13.
28.

Luk. 16, 24

that *Lazarus* so for a while might be deprived of his happiness, and descend into hell out of *Abrahams* bosoms. And well may it be the punishment of the damned, when it hath in this life the property of the damned, that is, incurableness: which therefore *Cassianus* suppose to be that plague intimated by the Prophet *Jeremie* in the eighth of his Prophecy; *Behold, I will send serpents, Cockatrices among you which shall not be charmed, and they shall bite you.* For

Ier. 8. 17.

Zeli vulnera occulta sunt, nec remedium curâ medentis admittunt, qui se intra conscientia latebras, cæco dolore clausurunt. Cypr.

as he that was first infected with this poyson, I mean the Devil was past the recovery of repentance: so they that are throughly stung with this serpent, are beyond the cure of the charmer, charm he never wisely: you will yield the disease to be desperate, if you consider the quality of it, which contrary to all other diseases, is increased by the remedies: for the more one stirres to mitigate

Hic est ignis Græcus qui superfusionem aquæ accenditur, &c. Paris.

the unhappy patient, either by patience or humility, or magnificence, the more is he exasperated with the

3 *Thorne*

horn of envy; nor is any way to be cured thereof, but by the ruine and destruction of him that he envyeth; *ὅτι ὁ ὄργος τῆς*

Basil, hom. de invidia.

σους sayes *St. Basil*: This alone is the perill of his hatred, if he see his rivall become miserable, and instead of being the glorious object of his envy, the wretched subject of his pitie

Hitherto you have seen the nature of this evil, as well in respect of the sin, as of the punishment, together with the particulars contained in either; in the former the universali

d malignity, in the later, the discommoditie,
d vexation; but yet you have not seen the
ound of this evil; which is no other than
odnesse it self; as it followeth in the next
ords to be considered, *because I am good.*

He light is sweet, and a pleasant thing it is
for the eyes to behold the Sun, and yet no-
ing is more unpleasant to a diseased sight,
at is not able to endure the brightnesse, and
us likewise it befalls the eye of the soul,

Third
part. The
occasion.
Eccles. II.
7.

That good which is the delightful object of
e mind, while she is sound and rightly order-
ed, is the occasion of her hatred being once
ruined, and instead of pleasing her becom-
n her loathing and detestation: and as to a
rrupt stomach τὸ προσισθεναι βλαπτη, saith the
eat Physician, the very nourishment becomes
rruption, so to a soul vitiated with envy, that
odnesse which should feed and cherish her,
creaseth her malady and perversnesse; that
ereas evil things work for good unto the
hiteous, on the contrary, good things work
evil unto the envious; who by the worst kind

Hippocr.
Apher.

Rom. 8.
28:

Chimistry turns the happinesse
others into his own unhappi-
se, King Solomon in his time

*Non commodum aliquid sibi
quirit, sed solo fraterno
pascitur detrimento, Paris.*

erved this wicked disposition, and complain-
of it, *Eccles. 4.4. I considered all travell, and
ry right work, that for this a man is envied of
neighbour, but his father David felt the ex-
ience thereof from his enemies, as he seems
mply by that expression, Psal. 118. They
passed me about like bees; for they would not*

Eccles. 4.4

Psal. 118;
12.

H

have

have been so troublesome, but that they perceived some sweetnesse in him more than ordinary and this we may safely affirm to be one main cause of the best mens persecution in all ages the world; and we may make it the ground

Perquam pauci viri ex iis qui clari illustresque tum virtute tum fortuna habiti sunt, quos non infelix exitus, &c. Scalig. Poet. l. 3. c. 15.

Alienam virtutem propriorum vitiorum exprobrationem existimantes, Job. VVover polymath.

Scaligers observation; that there have been scarce any personages accounted famous for vertue or fortune, but so dismall death hath pointed them out, for an example to posterity: while the envious nature of man accounteth so

illustrious merits, an upbraiding of their own defects, as if they were lighted unto infamie the splendour of vertues shining about them. The truth whereof will many wayes appear. we consider the diversity of goodnesse, which envy opposeth.

Gen. 4. 8. 1 John 3. 12.

Tantum valuit ad consummationem sceleris emulationis furor, ut nec charitas frarris, &c. Cypr. de zelo.

It was righteousness in *Abel*, that enraged *Cain* to imbrue the earth with his blood; the fury of envy so transported him, that neither could

love of a brother, nor the fear of God, nor punishment of sin deter him from so horrid wickednesse; so that this may be one reason why the Apostle joynts these two, *Envy* and *Murder* more than once, to shew how near they are allyed each to other.

Rom. 1. 21.

Gal. 5. 21.

It was graciousnesse in *Ioseph*, that made him envied of his brethren, because his father loved him more then all his brethren: so that *Iacob* was in the right, when he told them (at the sight

Gen. 37. 4.

Yerl. 33.

his bloody garment) *an evil beast hath devour-*
 d him.

*Omnium
 infernalis*

ferarum ferior, & à domesticatione elongatior; G. Paris.

It was victoriousnesse in *Gideon* Judges 8. 1
 against the enemies of Gods peo- *Invidebant Ephraïta Gi-*
 ple, that incensed the men of *E-* *deoni, quod magna glo-*
phraïm to chide so fiercely and *ria ex isto prelio ad eum*
 sharply with him, as if they would *redierit. P. Mart. ibid.*

encounter him afresh with envy, after his vi-
 ctory over the *Midianites*; And therefore God
 furnished *Abraham* upon his Conquest of the
 four Kings, with a protecting shield instead of
 a triumphant garland, *fear not Abraham, I am*
thy shield, as it were to defend him against the *Gen. 15. 1.*
 fiery darts of envy; and in *Rome*

was usual for Captains in tri- *Macrobius Saturn. Bulla ge-*
 umph, to wear in a golden ball *stamen erat triumphantium*
 or bosse, certain charms against *quod præ se ferebant, inclu-*
 envy, which then they thought *sis intra eam remediis, &c.*
 most intraged with the fame of their noble a- *lib. 1.*
 ctions.

It was vertuousnesse in *David*; that provoked
Saul to maligne him every day more than
 ever; and to requite his greatest benefits,
 with the greatest injuries that were possible:
 while the one increased in grace and favour
 with God and men; so the other no lesse in-
 creased in deadly hatred, and utmost practises to destroy
 him; that if the Lord had not secured him by
 the *saving strength of his right hand*, he had cer-
 tainly *perished by the hand of Saul*, whose honour,
 estate, life and safety, were dearer unto him than
 his own.

*Psal. 20. 6.
 1 Sam. 27. 3*

It was repentance in the *Ninivites*, that so much
 distempered *Jonah*, as to envy in a manner
 the successe of his own preaching: *God* repented
 him of the evil which he said he would do unto
 them; and this seems evil in the eyes of the Pro-
 phet, who forgetting his own deliverance from
 the whale, repineth bitterly at the deliverance
 of his auditors, and that mercy which he should
 have given his life to obtain, he beseecheth *God*
 to take away his life, because he seeth it ob-
 tained.

But if you will at once behold the unpara-
 lelled history of envyed goodnesse, you may
 copiously read it in the Jews against our Saviour
 our; still encreasing their malignity, as he en-
 creased his good works; when even those mira-
 cles that saved others, served onely to destroy
 himself, and stirred up the people to importune
 Pilate that he might be crucified, which the
 Romane governour clearly perceived, and sought
 to release him, for he knew that for envy they had
 delivered him. *Hi sunt invidia mores*, this is ev-
 the nature of envy, τῶν λαμπρῶν ἀπεται, it en-
 faulteth the worthiest persons, those that shine
 beyond the rest in glorious actions; χειρονεύει
 δε οὐκ ἐπιζει, it meddles not with such as be
 a meaner quality, that in this respect it is
 kind of misery to grow eminent, when by con-
 scurity one may avoid the grief or envy of be-
 ing envyed.

Athletarū And as it is with single persons, so with pu-
Evexia que ad summam plenitudinis evasit periculosa; natura enim
statu manere non potest, neque ociosa quiescere. Hippoc. Aphor.
Lib. 1.

ck bodics too ; States, and Kingdoms being
nce grown into wealth and greatness, have
eir *εὐφροσύνη* also, like the natural body, such an
quisite state of health as is in danger to be
verted by some malignant predominant hu-
or ; for the sins that are bred by long peace,
nd plenty, God lets in the spirit of envy,
hich *turneth a fruitful land into barrenness, for
e wickedness of men that dwell therein.*

*Pla. 107.
34.*

And thus it fareth with the Church too ;
hen flourishing most in out-
ard prosperity, and having
peace from enemies abroad,
ere ariseth a sort of men
ithin her, (like wormes that
eed in the fairest fruit) *speaking*

*Christianorum u' ἐν' ἀρεῖν
εὐφροσύνη, contrariamque mu-
tationem querens, licentiaque
et honor et saturitas, &c. Na-
zionis. Orat. 2.
Acts 20. 30.*

*perverse things, to draw away disciples after
em,* by means whereof, the bond of Christian
ace is broken, charity vio-
ted, truth corrupted, unity
nt into schisms and heresies ;

*Hinc dominica vinculum pacis
rumpitur &c. Cypr. de zelo.*

hese among others, *St. Cyprian* reckons to be
e fruit of an envious spirit ; But for the sea-
n of these ill weeds, our Saviour seemeth to
ve intimated in that parrable of the Tares ;
Matth. 13. where 'tis said expressly, *When the
ade was sprung up, and brought forth fruit, then
eared the tares also,* that is, when the Church
as grown to some ripeness, then was the time

*Matth. 13.
26.*

r the enemy to annoy her, *ὅτι πάντι τῷ καρπῷ
ἐμῷ ἐπι* ; as *Clemens* gives the reason
it ; because every excellent thing is atten-
d with malignity.

*Clem. Alex.
Strom. 7.*

All this while, we have considered envyed

goodness in reference only unto men in whom it resideth; But then it would be as well considered in reference unto him from whom it

Jam. 1: 17. proceedeth, that is, (as the Apostle saith) *The*

Father of lights, from whom cometh down ever good and perfect gift. And in this respect, envy

will prove to be a fowl of an higher flight, a fi

that strikes at God himself: and thus the text

here sets it forth. Our labourers in the vine

yard seem displeas'd at the equal wages of their

fellowes; but God who is meant there under

the title of an householder, takes the matter to

himself, and interprets their repining to be

murmuring at his own most just proceedings

an envious upbraiding of his goodness. So that

in short, to malign the gifts and blessings be

flowed on our fellow-servants, is to offend the

Donor of them. This were enough for a *sileo*

caro, to stop the mouths of all gain-layers, con

sidering whose doing it is; *when the vilest m*

Zech: 2. 12.

Plal. 12. 8.

men are exalted; And yet the world is full

such murmurers, who are not satisfied with

that which struck our labourers dumb, and left

them nothing to reply: But think they have

reason on their side to prefer a bill of complaint

seeing some persons out of a stupid lethargic

dulness (as it were) awakened to preferment

or as the *Ancients pictured *Timotheus* lying

sleep, and Fortune by him holding a net, with

goodly Cities flowing into it without any care

of his: so these rewarded with a donative, that

never laboured in the vineyard, much less have

born the heat and burden of the day: when on the

other side, others there be, like those in the

Gosp

* Related by
Vlpian and
Plutarch, -
citante Rbo.
digno. 9. 18.

spel, that have toyled all the night, and have
seen nothing, that have employed their whole
 e in vertuous industry, without any the
 st encouragement, save the conscience of their
 od deserts, and are either referred over to
 other life for their recompence, or so unsea-
 nably advanced, that like old *Barzillai*, they
 ve not the time, or the mind to enjoy it :
 ere, many think, they may be suffered to dis-
 arge their indignation, and defend them-
 ves with the examples of *Job, David, Jeremi-*
Habakuck, whom the Scripture records to
 ve done the like ; and yet we do not hear
 em blamed for so doing. Nay, so far from be-
 g blamed, that some great Doctors affirm it
 wful for them, and others, by the help of a
 stinction : as, that considering the advance-
 ent of unworthy persons precisely according
 humane distribution, we may be offended at
 ch a disproportion, as a defect in nature, but
 at considering it absolutely, as it dependeth
 n the orderly disposition of divine provi-
 ence ; or as it is opposed to spiritual things
 n comparison whereof it is as nothing) we
 e not allowed to murmur at it: But sure the
 cripture scarce alloweth of this difference in
 e dispensing of promotion; declaring clearly
 this case, that *God is the Judge who puts down*
one and sets up another, and forbidding us with-
 at any limitation, to *fret our selves because of*
one that prospereth in his evil way: or to be en-
 ious against the workers of iniquity: unto whom
 erchance God gives their heaven in this pre-
 nt life, even all the heaven that ever they shall

Luke 5.5.

2 Sam. 19.
35.Greg. de
Valentia.Psal. 75.7.
Pial. 37.1
& ver. 7.

Malderus

enjoy ; and gives them riches, power, and honour, for their greater punishment in the abuse of them. So that to murmur at their prosperity, were to prejudice the wisdom of God, who employes the hands of men, as the instrument of his bounty, to dispense those benefits unto others, which from him they have received.

Thus (according to my weakness) I have laid before you a Map of envy ; containing the instrument, the nature, the occasion thereof. But, as he were but an ill Physitian that would leave the patient in his sickness, without endeavouring to amend it : so having discovered the nature of much of the disease, it is meet I should apply the remedies ; which is the last exercise of your patience.

Homil de
Inv.

In applying the remedy, we first found the cause of the disease, and this being taken away the rest is easily amended ; 'Tis the eye (which is heard) that is the instrument of this passion ; but the mind is that which moves this instrument ; and therefore this is first to be dealt with, ere we can hope to cure the other. The wisest heathen (as the Oracle voted him) had the light enough to direct us in this method.

Socrates in
Platonis
Charmide.

Οφθαλμὸς ἀπὸ κεφαλῆς ἐστὶν ἰατρῶν ; we must not think to cure the eye without the head ; nor the body without the mind : and for this, he commends as the only physick, the wholesom charms of moral precepts. But for these, we need not go to any Gentile, having

1 Tim. 2. 7.
& 2 Tim.
1. 11.

the teacher of the Gentiles (as he styles himself) for our Physician in this kind, who prescribes

no directions for the redress of this dangerous affection; that is, a Caution and a Recipe, an extirpation of vain glory which is the root of it, and an implanting of charity, which is the cure of it.

The former we finde *Gal. 5. Let us not be desirous of vain-glory, provoking one another, envying one another.* It is the fruit of vain-glory: for it cannot be, but that he who strives to exalt himself, must envy the estate of those whom he looks his competitors in glory: and therefore the way not to envy another is to think humbly of thy self; and by reflecting on thy infirmities, to esteem another better than thy self; which is that the Apostle calleth, *In honour preferring one another*: But he that maligneth the praise of another, as undeserving it, *thinks more highly of himself than he ought to think*, and falls into the Pharisees sin of *despising others*: and should God take him at this advantage, he would be so far from claiming an inheritance with the Saints in light, that he might rather fear his portion with the hypocrites, and unbelievers; for with their very sin our Saviour targeth him; *How can ye believe that receive honour one of another?*

The other direction is, to *put on charity*, which *envieth not*; for it cannot be, that he should envy anothers felicity, that is ready to impart his own felicity unto another, as unto a member of that body whereof Christ is the head; *no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church*; and if one member be honoured, all the members

rejoyce

Gal. 5.26.

Phil. 2. 3.

Rom. 12.

10. ver. 3.

Luke 18.9.

Col. 1.12.

Luke 12.

46.

Joh. 5.44.

Col. 3.14.

1 Cor. 13.4

Col. 1.18.

Eph. 5.29.

2 Cor. 12.

26.

Rom. 12. 5 *rejoyce with it ; Now we are all one body in Christ,*
 Bnfil Hex- *and every one members one of another,* ἕχθρα τῶν
 am. Hom. 7. *ιον ἐξερῶν, saith Sr. Basil, The Viper being to*
 accompany with the Lamprey, is said to empty
 himself of his poyson for the love of that toule
 conjunction: How much more should the
 spouse of Christ, cast away all her venomous
 rancour for the reverence of so holy an union.

Eph. 5. 32. *This is a great mystery ; but I speak concerning*
Christ and the Church.

To furnish you with particular remedies be-
 fitting the several kinds of your diseases ; I
 thou seest thy neighbour advanced above thy
 self by favour, titles, or preferment, look on
 the Disciples of Christ, and there you find one
 call'd a rock, another leaning on his Masters
 breast, without the indignation of the other
 Disciples.

Or if thou see another abound in Learning
 Judgement, or the like abilities, be not so en-
 vious to thy self, as to be vex'd at that which
 may better, or inform thee, if thou wouldst
 make a right use thereof ; and if thou hear him
 defend the truth with applause of others, let
 not a perverse emulation tempt thee to main-
 tain the contrary, *to the subverting of the hear-*
ers : For there is (saith a great Divine) *ἕν τι*
 Naz. ὁ Θε. *νικᾷ τὸ κρείττον ; a time even to be overcome, as to*
 αὐτὸν. *every thing beside : and it is better to be ho-*
 Eccles. 3. 1. *nestly vanquished, than to obtain a wicke-*
 victory, with the shipwrack of thy Religion.

Iam. 3. 16. *For where envying and strife is, there is confusion*
and every evil work.

2 Pet. 1. 5. *Or it thou see him endued with spiritual*
 6. *graces*

aces, as *Vertue, Knowledge, Temperance, Pa-
 tience*, and the rest commended by *St. Peter* to
 our Christian practice; Here is matter for thy
 godly emulation, but not for thy *bitter envying*; *Jam. 3.14.*
 thou shouldest earnestly strive to match him in
 the exercise of holy duties; but not to damp
 his alacrity by malicious detraction, according
 to our Saviours precept; *Our light is so to shine* *Matt. 5.26.*
before men, that they seeing our good Works, may
glorifie our Father which is in Heaven. And shall
 thy envy be the cloud to dimm the light of o-
 thers works, and thereby hinder so much glo-
 ry as might redound to thy heavenly Father?
 though such a man were thy enemy, yet be-
 cause God by him is glorified, he ought to be
 made thy friend; and now because that by
 him God is glorified, shall he therefore be thine
 enemy? O remember whose business it is he is
 about! and rather encourage his faint endea-
 vours with the addition of thy service; that
 thou mayest help to effect what thou dayly
 prayest for, that Gods will may be done on
 earth by thee, and thy fellow servants, as it is
 done in Heaven by the glorious Angels.

Or lastly, If nothing here below can quench
 the envy, where thou thinkest thy self to be
 contented with the possession of others; look on
 those things that are above, that eternal inhe-
 rance with the Saints in light, which is not
 lessened, but enlarged by the number of posses-
 sors, who shall he sure of room enough in these
many Mansions: so many as shall be accounted
 worthy to enjoy them; But then here lyes
 the fear on thy part, *There shall in no wise enter*
any *Joh. 14.2.*
Rev. 21.27

Gal. 5. 20. any thing that defileth; and thus do all the works of the flesh; among which are named emulations, strife, envyings; whereof the Apostle warns the Galatians with some vehemence that *omnino deest vobis, they which practise such things, shall not inherit the Kingdom of God:*

Cressius in hunc locum.

inherit Gods Kingdom, is onely for those that be the Children of God; that is, such as be reformed after his Image: which he cometh short of, or abolisheth in himself whosoever doth the works of the flesh. The *Corinthians*

1 Cor. 3. 3. are roundly told as much, *For whereas there is among you envying, and strife, and divisions; are ye not carnal, and walk as men?* that is, as natural unregenerate men, who are described by the Apostle to be *full of envy, and malignity*

Rom. 1. 29 and such were we all by nature, but we are

1 Cor. 6. 11 washed, but we are buried with Christ by baptis-

Rom. 6. 4. into death: and how shall we that are dead to sin

live any longer therein? *The time past of our lives*

1 Pet. 4. 3. may suffice us to have wrought the will of the Gen-

Tit. 3. 3. tiles, when we lived in malice, and envy

bateful, and hating one another. It is now big-

Rom. 13. 11 time to awake out of sleep, and to walk honestly

13. in the day, -- not in strife and envying: *Si recesserunt de pectore tuo tenebræ, &c.* - as St. Cy-

prian hence inferreth, *If darkness be dispell'd*

from thy heart, if the beams of day have shin'd

on thy soul, and thou art become a child of

the light, and of the day, follow the things

which are of Christ who is the light and the

day, *Quid in zeli tenebras ruis?* Why dost thou

rush into thine old *Egyptian* darkness, and en-

wrap thy self again in the night of envy, and

wit

with the damp of that earthly passion exting-
 quish the light of peace and charity? St. *John* 1 *John* 2.
 hath shew'd the danger of it, *He that saith he is* 9. 11.
the light, and maligneth his brother, is in dark-
ness even until now, and walketh in darkness, and
knoweth not whither he goeth, because that
darkness hath blinded his eyes. Vadit enim nescius
 in Gehennam. Both St. *Cyprian*, and *Austin*
 are bold to say it; for he goeth blindfold the
 way to hell, and falleth headlong on his ruine:
 he having forsaken the light of Christ, which
 should *guide his feet into the way of peace.* Luke 1. 79.

To be secured from this danger, there is no *John* 8. 12.
 other way then to *follow him* who is *the light of*
the world; and that by observing what he did,
 and taught, who pressed nothing so much as
 charity while he lived on earth; and dying,
set us an example, that we should herein follow his
steps: Were it not for this, he could have
 saved us, *Kat'w' d'ynuan' u'ov* (as *Nazianzen* *Naz. Orat.*
says) by His will alone, as He made the
 whole frame of the world onely by his com-
 manding word; but that he would shew how
 much he loved us, and would thereby excite
 us to love one another.

This love of Christ should *constrain us* to *2 Cor.* 5. 14
 walk in love, as he also loved us, and gave him-
 self *for us an offering to God for a sweet smelling* *Eph.* 5. 2.
savour. All our bitterness should be allayed
 with the sweetness of what he hath done, and
 suffered for us; as the waters of *Mara* were
 made sweet by the tree that was cast into them. *Exod.* 15.
 25.
 The *ignum crucis* is of that vertue, that if we ap-
 prehend it as we should, no *root of bitterness* could
 ever

ever spring up in our minds to trouble us ; it would prove the mortifying of our lusts and affections, the crucifying of this body of sin.

Rom. 6. 5. Now if we have been thus planted together in the likeness of his death, we should be also in the likeness of his resurrection, and so an entrance should be ministred unto us into his everlasting Kingdom.

2 Pet. 1. 11. Unto which, He bring us in his due time that gave his Son for us when we were enemies, to make our peace by the blood of his cross.

Rom. 5. 8. Col. 1. 20.

And in the mean time, -- O thou great holder of Heaven and Earth, that hast called us into thy vineyard, to work out our salvation by faith and love, according to the grace that is given unto us ; give us evermore of that grace to enable our souls and bodies, to bear the burthen and heat of the day ; all the difficulties that shall befall us by thy providence, during the course of this mortal life. And if it shall please thee to impart any of thy special graces to our fellow labourers ; so content us with thy self, that we may not envie them, but glorifie thee, O Father, Son, and Holy Ghost, One God eternal. Amen.

Sept: 27. n.

57.

SERM.



SERM. IIII.

PHIL. 3. 21.

Who shall change our vile body, that it may be fashioned like unto his glorious body.



Our Saviour hath got the victory over Hell, and the Grave, and well may we be at the solemnitie of a Triumph: a Triumph of joy, and exaltation, though not of glory and fruition; this we looke for hereafter. It was necessary, that the *Captain and Prince of our salvation* should go before us into Heaven, both to prepare a place for us, and us also for the place; we are not ready to go yet a while. It is not meet we should come thither in our old cloths, these course and soiled bodies; this were to lessen the glory of our Saviours triumph: they must be new fashioned and renewed ere we appear in his train; yet in the mean time we are *Citizens of the heavenly Hierusalem*, and have our title and interest therein, we do not forfeit them by our own fault: *ὅτι ἡ πόλις καὶ τὸ πολιτεύμα ἐν οὐρανοῖς* -- says the Apostle, *our * corporation is in Heaven, from whence also*

Hos. 13. 14
with
1 Cor. 15.
54.
πανηγου-
ζατεκ πύ-
της οὐρα-
νώσεως ἰε-
σοῦ ἐν ἑγέρσε-
ται ἡ δ. ἰε.
Cypri. Cat.
14.
Heb. 2: 10.
Act. 5: 31.
John 14. 2
Dr. Donns
Devotions
expostulat.
14.
Eph. 2. 19,
with Heb.
12. 22.
* Nos ut
municipes
caelorum nos
gerimus se-
cundū Bezā

λίτευμα municipium potius quam conversationem significat. Gallicè, Borgefia, (1) Jus civitatis nostra in caelo est, seu cives sumus caeli, non terra Zanch.

(112)
wee look for the Saviour, the Lord Jesus Christ
who shall change our vile bodie, that it may be
fashioned like unto his glorious body.

A strange, and happy alteration, from misery unto felicity, to be taken out of the dust and crowned with celestial glory; and y^e such shall be the honour of our body at the resurrection: it shall be raised out of humilitie corruption into high and glorious immortallitie; of which blessed expectation, my text sheweth both the promise and assurance, wherein you may see comprized all the means to effect this marvellous work; the exalting of our bodies.

Division.

Here is,

First, The Artificer Christ, implied in the Relative, *Qui?* Who?

Secondly, the miraculous manner of working, agreeable unto so powerful Agent, *transfigurabit*, shall change.

Thirdly, the matter, or subject of the work, *Corpus nostrum*, Our body; that, though never so unlikely to appearance in being *humile*, a vile body,

Fourthly, the pattern, or ensample whereunto he will work, *Ejus corpori glori* his glorious body.

Lastly, the project, or intent of this work *Vt conforme fiat*, that it may be fashioned like unto it.

So, we have every thing requisite unto the performance of this work, the Artificer, the Matter, the manner, the Pattern, the Project, that may now serve to the raising of our bodies: as hereafter to the raising of our bodies: which

make each several circumstance the Object of our consideration, beginning with the first, the Artificer, *Qui?* who?

It is not curiosity, but gratitude, to enquire First Part for our Benefactor, and him so great a One, The Artificer. the Repairer of our bodies, whom we may

be supplied with as much ease, as satisfaction, by reflecting on the last words before, where we have displayed with accurate heraldry, the *Saviour, the Lord Jesus Christ*; And why in verse 20.

with plenty of Titles? But to intimate unto both the might, and mystery of our deli-

verer, God, and Man; who, when he began, will consummate

our redemption in his twofold nature, both as Christ the

Word in his divine, and as Jesus a Saviour in his humane

nature, shewing in the one his omnipotency, in the other his propi-

ety to raise us: But both ways the raising belongs unto

him, more eminently as he is God, for who fitter to repair the body

than he that made it? *Oὐδὲν ὁπῶς τὸ ἰδίον ἔργον ὀψείσῃ;*

as St. Gregory Nyssen speaks, He best knows how to mend his own work that is

ruined, and to restore it unto its former integrity. This is the Act of his Wisdom, but it

is also the Act of his Power, and that so transcendent, as no power beside is able to

revert it. Not *Plato's* revolution of the Spheres, or *Origens* disposition in the dust, that

might lye for ever dispersed, did not God

† Tali auxilio, et natura nostra indigebat, et causa, ut reparare humanum genus nec sine maiestate posset humilitas, nec sine humilitate maiestas. Aug. de tem. 33.

Oratione 3. in resurrext. Auctor resurrectionis non alius statui potest, quam Deus natura auctor; longissime enim exuperat omnem naturam virtutem. Voss. de resur. thes. 20.

P. Mart. in 2. Reg. 4.

** Num. 4. * 11 62;*

recall it into a

* *Singulorum in trinitate opera trinitas operatur; unicuique operanti cooperantibus duobus, conveniente in tribus agendi concordia, non in uno deficiente efficacia peragendi. Aug. de ver. dom. serm. 11.*

body: So it is this way Prerogative of the Deitie and thus, it is common unto the whole Trinity; who* they are one in Essence a nature, so they are equal working; But it belon more peculiarly unto Chri

as he is Man; for by man came also the resurrection of the dead. 1 Cor. 15. 21.

First, by the vertue of his humane nature united personally unto the Deitie, wher

* *Caro suo ministerio divinitatis operibus inservit, et humanitas facta est organon per quod Logos suam operationem exercet. Athanas. in Aur. ser. 4.*

with* it concurreth as an instrument unto the raising our bodies; being endued with a quickening power conducing to that work which Power he manifeste

in these essayes of the resurrection, (tho dead that he raised to life, in the dayes of h mortal flesh) when he dispatched not the miracle by a Word alone (as he made the

Luke 7. 14.

World) but by touching the Bier, to shew us thereby (saith Theophylact) that his flesh hath a quickning vertue, being married to the Word that quickneth all things. And he will manifest this power more apparently at the

Dan. 12. 2.

general resurrection, when by the voice of the Son of Man, all that sleep in the dust shall be

3. with

John 5. 28.

awakened, and start up unto Judgement.

29.

Then again, as by the Vertue, so by the Merits of his humane nature, in his bitter and bloody passion, whereby He crucified death into life, (as Clemens strains it εις ζωναν αθανασου)

In protrept. seu admonitione ad Gentes.

and

(115)
d opened the Kingdom of Heaven unto all
lievers; That as the death of the legal
igh-Priest did *ἡ παρὰ ἑαυτοῦ*
ἑαυτοῦ (as *Isidor Pelusiot* *Epist. 109. l. 3.* on that place
in *Numbers chap. 35. v. 25.*) restore the casual

an-slayer unto the Land of his possession:
the death of our eternal High-Priest, will
store us to our heavenly Countrey; for ha-
g taken away sin, that was ^a the cause of

ath, life followeth of it ^a *Christus per mortem suam pec-*
f, as we may see in the Ar- *catum sustulit quod fuit causa*
cles of our Creed, straight *mortis, nem. ut v. dubium est,*
er the forgiveness of sins, *quin causa remota effectum au-*
mesin, *The resurrection of* *feratur. Pet. Marr.*

e body, that cannot long be imprisoned in
e Grave, the ranfome once paid for its deli-
rance: or our Saviour should loose thereby
e reward of his sufferings; who had not
ffered so much in his body, but that ours
ould enjoy the benefit. So that, *Merito Jus-*

aturnus -- we may assume *Tertullians* confi- *Tertul. de*
nce; well may he raise the flesh, that him- *resurr. car-*
t was made, and from death, that himself *nis*
fered, and from the grave where himself
s laid. Nor need we make doubt, but what
e hath begun in himself, He will accom-
sh likewise in us, and raise also our vile bo-
; the subject of this work. and our next
rticular.

Had it been our innocent body, such as it *Second*
s at the first making, it had been no ordi- *part. The*
y preterment; for flesh and blood, the *subject:*
wn of earth, to inherit the Kingdom of
d. And yet, then it was in its purity, and had

some nearer affinity with Heaven; but this vile and despicable body, so marred and disordered by sin; for this to have the glory of a resurrection, is a miracle as great as the resurrection: you will easily allow of the wondring, if you but survey the story of vileness; In its Original, *Ex fœcibus terra*, in *Tertullians* language, from the slime and dregs of the earth, no better then the dust we tread on; Nay, worse since that, ^a *De mundo semine*, in *Jobs* confession, *conceived unclean seed*, such as we even blush to think on; Then in its best estate obnoxious to the variety of miseries, as want, diseases, age, deformity, and whatever either injury can inflict, or weakness suffer; and yet there we find some excuse in its weakness, but it hath malignity also, opposing, and ^b depressing the spirit which is divine in us with its earthly weight, and obscuring the splendour of our heavenly spirit: thus some ^{*} *Philosophers* in a zealous blasphemy, pronounce it the only hell of the soul, which she did not so much live, as take penance; and some ^{*} *Heretics* by a bolder sacrilege, denied it to be Gods own making, and devised another to be the Creator. But in a more sober detestation you may hear *Nazianzen* accusing it by his own experience. *Ὁ κ' ἐνεκ' ἑσ' πλεμει, κ' ἀνιὰ πλεμείδων*, that when it flourishes, vexes me with war, and when it languishes, afflicts me with grief; which I love as a fellow-servant, and

Tertul. de resur.

^a *Job 14. 4. secund. vulgat.*

^b *Wild. 9. 15.*

^{*} *Aliud esse inferos negaverunt quam ipsa corpora, quibus inclusa anima carcerem fœdum patitur, &c. Vid. Macrob somn. Scipionis, lib. 1.*

^{*} *Martin Basilides, Valentin. Manich.*

Nazian. Orat. 16. de Paup. amore.

load

path as an enemy, flyes an impediment, embrace as a companion; If I strive to oppress it, I want its assistance in good actions, and if I deal friendly with it, I endanger a rebellion. O wonderful Conjunction, and alienation! what I fear, I cherish; what I love, I fear: we have here so much to look upon, that

we may forget to look any farther. And yet the greatest vileness is behind, in its frailty and dissolution: to see it fall into earth, that earth crumble into dust, that dust va-

nish into aire, so that now we have nothing to see any further. And can you then blame

the *Athenians* for mocking at the newes of a resurrection? You cannot from the light of nature, but you may from the schoole of Christ, which doth teach us to our comfort, that our body is neither so desperate, or ignoble, but it may rise again; All the vileness

is from our selves, *A principio non fuit ita*; Mat. 19.8. it was not so from the Creation. It is *Corpus*

nostra humilitatis, in the text, not^a the vileness

of our bodie, but the body of our vileness: the vileness is more ours then the body; The

body is Gods, who created it honourable, till we dishonoured it by sin. And yet hath it

pleased the divine goodnes that can worke good out of evil (as it brought light out of

darkness) to make even this vileness serve to our advantage: This weakness to humble us,

that

Post totū ignobilitatis elogium, caduca in originem terram, & cadaveris nomen, & de isto quæque nomine peritura in nullum inde jam nomen, in omnis vocabuli mortem. Tertull.

Act. 17.32.

Mat. 19.8.

^a It is Zanchies observation on the place.

Admiranda Dei potentia, ac bonitas, quæ illa quoque

quæ ad contumeliam, & destructionem videntur tendere, ad suam gloriam, & ad hominum utilitatem convertit. Hyper. meth. lib. 2. cap. 33.

that when the conceit of our excellenc
too much exalts us, the sense of our infirmity
may curb and restrain us. This malignity
exercise us, that having our enemy still
hand to encounter us, we may still be addre
sed to a spiritual warfare. This misery to e

*Praeunte tali corruptione, cor-
pora ad novas qualitates acci-
piendas redduntur idonea, &c.
ibid. Nam in massa carnis nostrae
qualis nunc est, excellentes illa
corporum resuscitatorum dotes
induci, atque inherere minimè
possent: quamobrem morte con-
sumi penitus, & hac non aliter
quam aurum igne purgatur,
capacia novarum qualitatum fi-
eri necesse est; quod & eloquen-
ti similitudine de semine scriptu-
ra ostendit. 1 Cor. 15, 36.*

cite us, that we may groan
the more earnestly for our
adoption, the redemption
of our body. Nay lastly
this corruption to purifie us
that we may so become ca-
pable of glorious endow-
ments; when our body sha-
ll arise more glorious out
of that dust, in which it seeme
to be abolished; for though
it be hidden unto sense, it
is not lost unto nature: no

may we call that a perishing, which is only
a retyring. *Habet & caro suos sinus interim,*

*Cum in hac dissolvi videtur,
velut in vasa transfunditur;
si etiam ipsa vasa defecerint in
suam matricem terram resorbe-
tur, ut rursus ex illa repraesente-
tur, de resur. cap. 63.*

Tertullian had the faith to
discerne them. The body
hath its receptacle as well as
the soul, and though it be
dispersed among the four
Elements, it is but laid up i

so many vessels, that shall faithfully restore
at the resurrection. Look but on its Creati-
on, and we need not doubt of its repairing
that was from the dust, and this is no more

^a *Pineda in
Iob.*

^a *Quid mi-
rabilius quam in nostra origine & prima formatione ex terra inaginem e
memoria nostra mortis constituisse Deum, rursus in ipsa nostra morte e*

resurrection

ditu in terrā futura per resur. natiuitatē, & uita solatiū ostēdēdū esse.
reg. Nyss. Orat. 3. de res. v.

rection; and as by forming it out of earth, he presented us with the memory of our death: so by its returning into earth, he presenteth us with the hope of a new life. Or if we look on the excellencies of its creation, we may there find hope of its repairing, the deliberate * contrivance of the Trinity, the di- * *Aquin. p. 1. q. 91. art. 4. Gen. 1. 26.*
 vine curiosity of its workmanship, in making it after the image of its maker, with the marks of sovereignty and dominion. It is not likely

they had been graced with so many prerogatives to lye for ever abandoned in the grave. And yet how little are these to thōe others in their regeneration? When it pleaseth the Almighty to

Abfit ut Deus ingenii sui curam, adflatus sui uaginam, molitionis suae reginam, liberalitatis suae haredem, religionis suae sacerdotem, testimonii sui militem, Christi sui sororem in aeternum distinet in te. itum. Tertul. de resur. car.

fashion them into weapons of righteousness, to incorporate them into members of his Christ, and to build them into Temples of his spirit?

Now can any imagine that these weapons should lye useles in the grave, or these members divorced from their body, or these Temples demolished in the dust? Certainly God is no less jealous of his glory in heaven, then upon earth; and when here

we glorify him in 1 Cor. 6. 10.

our bodies, 'tis reason that there we should have bodies wherein to glorifie him, or else, he should loose a great part of his glory; for none give him thanks or praise in the

Cum Deus sit Rex gloriae, necesse est ut ciues ejus Regni congruenter uestiantur, imperfectū (Psal. 6. uers. 5.)

autem uestimentū in hominibus est gloria animarum, & c. Gxf. Paris. de univ. p. 2.

Grave. And as God should lose so much his glory, so we of our happiness, if our souls only reign in blis, without the fellowship of their bodies, that are no less sensible of blis

* Si enim non redderentur ipsis corpora sua, non glorificarentur anima ipse, sed essent quasi mutilata quantum ad res quarum operationes exercentur per corpora, Gal. Paris. de univers. p. 2. ca. 21.

* Hac est series & causa justitie, ut quoniam corporis animaque communis est actus, qua animus cogitavit, corpus effecit, utrumque in judicium veniat, utrumque aut pena dedatur, aut gloria reservetur. Amb. de fide resur. Ut ex societate, & clientela quam reddiderit anima caro, aliud ei commodi proveniat. Cyp. de resur.

Et in quo convenientius incorruptibili corpore latabuntur, quam in quo corruptibili gemuerunt. Aug. de civ. 2. 2. 26.

Corpus nostrum;

ing, so to accompany the soul in her recompense, the joyes of Heaven. And that not any other, but *Corpus nostrum*, Our body

Sicut aquum est, ut corpus quod fuit instrumentum anime ad opera justitie, sit particeps beatitudinis ipsius, ita congruum est, ut pars, n. oculus, per quem sanctus lacrymas compunctionis effudit, etiam Christi visione fruatur. See Job. 19. 27. Suarez.

convenient unto them. Nay our souls being parts only of humane nature, we should be thereby * no more the half blessed, nor appear like compleat Saints, as we are men; but more imperfect in the state of glory, then we were at the Creation. But let man faile of his happiness, yet cannot God of his * justice; which rendring unto every one according to his work, will not suffer the body to be unrewarded but as it hath assisted the soul in her labours, in watching and fasting, and pray-

The same to reap the fruit that sowed the hope of salvation. These eyes that have smarted with tears of compunction, to be delighted with objects of joy; These hands that have been open in charity, to be filled with plenteous blessings; These bowels that have yearned

learned in compassion, to be refreshed with
cheerful pleasures, which otherwise they had

all done in vain, and so the
bodies of Christians were of
all mens most miserable;
nor should their souls be in
much better condition, that
by taking a strange body,
should set up another person,
and by that meanes incurre
(poor souls) the transmigra-
tion of *Pythagoras*. But our
Saviour hath quit us of this

fear, by retaining the print
of those wounds that he re-
ceived at his passion; both to
shew, that his body is the same that it was,
and ours to be as his, at the resurrection; the
same that it was in reality, though mended in
conditions, by the power of Christ, *who shall*
change them; The miraculous manner of
his working.

HE that hath so much subtilty, as to divide
a moment, might give you a descrip-
tion of this change, allowing it a place be-
tween the resurrection and glory. But when
all shall be done in the *twinkling of an eye*, (be-
done in lesse space then we say it now) Our
best understanding thereof is to confound
it with the rest, making all three but one Act:
The rising, changing, and glorifying of our
body. Yet, though we know not the doing
of it, we must beleive it to be done, which is

*Acquiesce homo, ipsum te futu-
rum esse in carne tua, ne tu ipse
non sis si in carne surrexeris
aliena. Chrysol.*

*Si distincta sit materia quam
informat, erit potius illa quadam
anima transmigratio. Suarez.*

*Ad sananda infidelium cordi-
um vulnera, clavorum & lan-
ceae erant servata vestigia &c.
Leo de Ascens. Ser. I.*

*Ipsa facit testimonia sui cor-
poris, suae resurr. indicia, quae
sue fuerant contumelia pas-
sionis Chrysol. 76.*

Third part.

The Man-
ner.

1 Cor. 15. 5.

ἐν ἰσχύει,

ἐν ἰσχύει

ἐφθάλμις

(1) *brevisi-*

simo tempo-

re absol-

venda. V.

Voss. Thel.

27. d. sp.

so

so requisite unto glory, that none can be glorified without it: not those that shall be found alive at the last day, who shall rather escape death, the condition of Mortals; then this changing, the condition of the blessed: *For though we shall not all sleep, yet we shall all be changed*

V. Aug. de Civit. lib. 20.
cap. 20. Compendio mortis
per demutationem expan-
sæ concurrent cum re sur-
gentibus. Tertul. de resurr:
cap. 41.

V. Pet.
Mar. M. 2.
Etc.
¶ Num. 62
E Vos.
Thels. 5.
disp. 2.
V. Greg.
Moral. lib.
14. cap. 29
V. Peltii
Harmon.
art. 22. pa-
ragr 3. &
Besleri ex-
amen phy-
sica Pho-
tin. Ser. 1.
princip. 5.

1 Cor. ch. 15,

All shall be changed: That is agreed on, but in what manner they shall be changed hath divided opinions. Some imputing this change unto the substance of our bodies which (in disdain of this grosse composition) they would promote into an aieri, or celestiall nature. An error once committed and † reclaimed by *Eutychius*; but resumed after him by the Socinians, that with the resurrection of an old error, deny the resurrection of the old body, nay thereby make it no body at all, but a meer spirit; or which is more prodigious, *σωμα ὁσώμαπν*, a bodiless body, no less phantastick, then the minds that conceive it.

¶ Non possum dicere o tristes
ineptias! ridicula sunt. Sen.
epist. 114. V. P. Mart. ibid.
Num. 64. Dan. 12. 2.

*Si materia corporis resur-
gentis non esset ejusdem speci-
ei, compositum ex illa non
solum non esset idem homo,
verum nec homo, sed mon-
strum. Suarez.*

¶ Others as ridiculously, ascri-
bed this change unto the figure
of our body, that instead of this
humane shape, it shall be round
and orbicular, not thinking it
enough to shine as the Starres,
unlesse it be moulded like unto
them. (A metaphor well befit-
ting the Poet) But this were to
rise Monsters rather than men, and (to the
infamy

rise Monsters

infamy of heaven) to make us more deformed by glory.

We need go no farther for our direction herein, then that, that was the occasion of their mistake; which is the word here, *μετασχηματισει* that signifies a change, not of the substance, or the figure, but of the qualities, such as be not worth the keeping; It is but *σῶμα* (the habit onely), not *ῥῆμα* (the body, that shall thereby be changed; which our Apostle expresseth elsewhere, by a phrase of investing; *This mortall shall put on immortality;* not as a flame to devoure, but as a garment to cloath, and adorn it. Glory, though it exalt, yet will not destroy nature, nor take away ought of her entirenesse, but amend her imperfections. It shall be still the same body in essence, though different in properties. As

the iron that gloweth with fire, is the same that it was before, and the wooll no other that is stained with purple. And since our Saviour hath demonstrated this truth in himself; it is not boldness, but piety, to make him our Example who in the precluded heavenly glory of his transfiguration, when his face did shine as the Sun, retained then the same feature, and lineaments, to be known of Peter.

And in these many Epiphanies of himself, after his rising, it was but the usual substance of his body that he presented unto his disciples; which he proved by the evidence of his

V Gerhardi
loc.com.
post Pet.
Mart.

1 Co. 15.
53.
Gloria superveniens
nature, ipsam non destruit sed
illustrat.
G. Par. de
tentat &
resist.

Sicut lana si colore purpureo tingatur, manet quidem pristina, sed est pulchrior quam antea. Chrysost

Mat. 17 2. Splendore radi refererat speciem nostre resurrectionis, & formam, quia resurgentes per Christum, Christi mutantur in gloriam, Chrysolog. Ser. 74.

his *flesh and bones*, and exposed it unto the discussion of their ablest senses. That we need not fear to loose any thing by our change no more then he did by his, as not doubt of the certainty of our change, though so long after his, though his be in the time past, so many ages ago; and ours be in the future, we know not when: *Ille tertia die ab ariditate mortis viruit*; It is *St. Gregories* allusion. He indeed like the rod of *Aaron* soon reflowered into life, shewing the power of his divinity by the renewing of his body. But we like those rods of the other tribes, must lye withered in the grave, expecting untill the last day, the spring of a resurrection. And good reason we should so; if he as *the first fruits* is gone before us; that we as the residue, stay till the harvest that he in all things may have the preheminence, as in time, and order, so in vertue, and dignity. His body that was all pure, and immaculate, had nothing at all to hinder the rising; but ours that was born in sinne, and hath drunk iniquity like water, must be content to lye in the grave, to extract its impurity: *there waiting all the dayes of its appointed time, untill our change come*: And come it will one day, with the coming of our Saviour, who will recompence the delay of his coming with the fulnesse of his bounty: changing this same body of vilenesse, into a body full of glory; even after the likenesse of his glorious body; which is the paterne or ensample whereunto he will work; *Ejus corpori glorioso*; his glorious body.

Transfiguration
in
the future
tense.

On that in
Num. ch.
17. v. 8.

1 Cor.
15. 20.
V. P. Mart.
in 2. Reg. 4
Num 32.
Gerhardi
loc. com.

Job cha.
14. ver. 14.

Then

Then, a body he hath in heaven; and did not leave it behind him, when he went to glory. It was but a dreaming phan-

Fourth

part.

The pat-

tern.

ie of^a some, that he had bequeathed it unto the Sun, because of that of the Psalmist, *in Sole posuit tabernaculum*; as the vulgar reads; He hath set his tabernacle in the Sun; Or that he had swallowed it up by his divinity, because of that of the Apostle, *We*

know Christ no more after the flesh: As if the flesh did misbecome him in his glorious estate, and were therefore in their rigid construction, to be excluded from entering heaven, which is a treason beyond that of *Iudas*; ^b even to rob Christ of himself, by robbing him of that nature, which he made himself. But it

is as easie for our faith to restore, what their impiety would violate, and more catholick to avouch, that the Body of our Lord is not ended, but refined with glory; nor hath changed the propriety, but the mortality into the state, and wonder of incorruption; By meanes whereof it now appeareth in no lesse Excellency, then before in humility, and is no more a dishonour, but a glory to our Saviour; serving him as a Trophy of that conquest which he wonne in his flesh, nay as a Triumph of that conquest

a Non ergo in aliam naturam mutatum est, sed maxime divina gloria plenum, & spargens lucis radios, cui sanctorum corpora erunt conformia. Theod. dialog. 2.

Seleuciani ex Pl. 19. 4. 2 Cor. 5. 16.

is as easie for our faith to restore, what their impiety would violate, and more catholick to avouch, that the Body of our Lord is not ended, but refined with glory; nor hath changed the propriety, but the mortality into the state, and wonder of incorruption; By meanes whereof it now appeareth in no lesse Excellency, then before in humility, and is no more a dishonour, but a glory to our Saviour; serving him as a Trophy of that conquest which he wonne in his flesh, nay as a Triumph of that conquest

^b V. Gerb.

loc. com.

Resurrectio Domini non finis carnis sed commutatio fuit, nec virtutis augmento consumpta substantia est: Qualitas transit, non natura defecit, & merito dicitur, Caro Christi in eo statu, quo fuerit nota, nesciri, quia nihil in ea passibile, nihil remansit in ea infirmum, ut et ipsa sit per essentiam, & non sit ipsa per gloriam. Leo de res. Ser. 1.

of

*Secunda e-
store ca. 9
& sanguis,
usurpatis
& cœli &
regnum Dei
in Christo.
Tert. de re-
sur. carnis.*

of that conquest which he wonne in weak-
ness; in weak flesh prevailing over the pow-
er of darkness. And as thus it serves to his gl-
ry, so as much unto our benefit, to confirm
us the hope of a like advancement: that h-
ving (as *Tertullian* styles it) *depositum carnis*,
pledge of our flesh in heaven, we may expe-

*a Ita dubitandum non est
de consortio gloria, sicut du-
bitandum non est de commu-
nionis natura. L. 0 ce re-
sur. Ser. 2.*

*Anima Christi à princi-
pio sua conceptionis fuit
gloriosa per fruitionem di-
vinitatis perfectam; Est a.
dispensative factum, ut ab
ab anima gloria non re-
dundaret in corpus, &c.
Aquin. & 3. q. 54. art. 3.
v. Gerh. loc. com.*

*Et Melch. Cani loc.
heol. lib. 12. cap. 13.*

our owne to come after, ^a n-
doubting of a fellowship in glor-
as we doubt not of a commun-
on in nature; A communica-
tion in substance, as before
time in misery, while he conver-
sed here on earth. For though
his soul was originally glorious
by the fruition of the deity, yet
for the work of our redemption
he restrained that glory from
flowing out into his body: For
who had bin necessary to his pas-
sion, if his divinity had brightly

shined through his flesh, as one time it did
on the Mount? But having once accom-
plished that mysterie by his death, ther
straight way his soul at his resurrection diffu-
sed her glory into the body, although the body
appeared not glorious unto the eyes of his

*ὁ νόμος φύσεως, ἀλλ' ὀι-
κονομίας τρόπων, ad astru-
endam carnis veritatem
fidemque resurrectionis. Jo.
Damasc. lib. 4. cap. 1.*

*Quod manducavit. pose-
statis fuit, non egestatis.
Aug. de temp. Sermon. 147.*

disciples; as being unable to en-
dure so bright a lustre. But yet,
then was his body discharged
of all mortall affections; For in
that he took food, it was not
out of humane necessity, but di-
vine dispensation, and done with
like

ke miracle, as he fasted in the wilderness. either was it for the refreshment of an hungry body, but for the proof of a true body; or

(as you will) not to nourish his own flesh, but the faith of his disciples. And to like purpose were his wounds, *ad sananda vulnera*, (as St. *Austin* applies them) to cure the wounds of their unbelief; neither were they any tokens of his weakness, but rather ensignes of his glory, a witness and remembrance of his noble victory. But being once ascended into heaven, He no longer concealed his glory, but suffered it to stream forth into his body in all glorious abundance; honouring it with all the graces that the deified creature can receive, and the divine nature bestow; Graces surpassing the concept of man, and how much more the expression! yet what he hath discovered that was caught up into the third Heaven, we may safely report; being the gifts of Christs glorious body, wherein ours shall be fashioned like unto it, which is the project, and intent of this work.

Cibo non indigebat corpus immortalitate donatum, sed cum viventium in hac vita proprium sit edere, necessario Dominus carnis resurrexit per cibum, & potum demonstravit dubitantibus de ejus veritate. Theod: dial: 2.

Sic voluit dubitantibus exhibere cicatrices vulnorum, ut sanant vulnus incredulitatis. Aug: Ser: de temp. 147.

Non ex impotentia curandi, cicatrices servavit, sed ut in perpetuum victoriae suae circumferret triumphum. Uener. Beda.

Mysterio redemptionis peracta statim Anima in resurrectione, gloriam in corpore derivavit, & ita factum est corpus gloriosum. Aquin. 3. q. 53. art. 3.

1 Cor. 12. 2

Fifth Part.
The Pre-
ject.

IT was the priviledge of Man at the Creation to be made after Gods image

Communicatur homini Dei similitudo per modū imaginis secund. mentē tantum. secundum alias v. partes per modum vestigii (Ephes. 4. 23, 24.) Aquin. p. 1. q. 93. art. art. 6.

Per verbi hypostaticam unionem, ἐκ αὐτῶ μείζων τι γέγονε, ὃ ἢ ποτε κατ' εἰκόνα Θεοῦ, οὐδ' ἔγενετο τὸ ἀμαθεῶν. Greg. de Dei imag.

but^a that was chiefly in his sou. His body had little share in the likeness, and soon forfeited the little by sin, unto death, and corruption; yet see the rare mercy of God! that for the repaire of his workmanship, became an incarnate Example, the so, the body as well as the sou might partake of the divine similitude. Thus is the body more^b honoured at the repaire, then

was at the creation, as the likeness where with it is honoured, is likewise more honourable. That was onely by the word, but

Deitas enim est ceu fons unde fluunt omnia bona, vita, & salus, sed caro atque humanitas est quasi canalis per quem ad nos derivantur. Z. nich in Eph.

Dos est perpetuus animæ & corporis ornatus vitæ sufficiens, in aeterna beatitudine jugiter perseverans. Aquin. suppl. q. 95. art. 1.

Veluti quibusdā ornamentis Christus Electorum suorum corpora ditabit.

f Estius in 4. sent.

g 1 Cor. 15. 54

h Incorruption. v. 42. Rom. 8. 28. and 23.

this by the^c company of Christ arising from the vision of his glorious body. That onely consisted in some fading resemblances, but this in permanent^d endowments; and those so precious, that all the treasures and riches of Nature are too poor to express them.

When the body shall be adorned in these ornaments, where St. Paul gives the summe, and^f Schoolmen the terms; in^g impassibility, being^h delivered from the bondage of corruption into the freedome of inviolable eternity

in a clarity, so resplendently beautiful, as none but a glorified eye can behold it. In Agility, answering the soul in motion as easily as her own thoughts, & with like expedition. c In spirituality, becoming so conformable unto the spirit, as if it were vechanged into it: when we shall be no more subject to any bodily incumbrance, more then the blessed Angels, (but more wonderfully they) in the truth of a body, be without the infirmities. O this were a transformation worth the study of ^a *Paracelsus*; though not to attempt it on earth, but to expect it in heaven. A transformation really effecting what he vainly pretended, the enfranchisement of our bodies into youth, and immortality; In contemplation of these joyes, how may we anticipate heaven! and be transported thither in our soules, by meditating on the glory of our body, that it shall be not only fashioned into a glorious body, but fashioned *unto Christs glorious body*, ἐνείκω σὺ μμορφῶν, as *Chrysostom* repeats it with astonishment, fashioned like unto that body, that sitteth at the right hand of the Father, like unto that which is adored by glorious Angels, and attended with heavenly Spirits: that which is above all Principalities, Power, and Dominions! Then to consider the disparity in the object glorified; that it is αὐτό, this vile body, and none other, that is enobled thus with glory. This weak and impotent body so

^a Glory. ver. 43. shining forth as the Sun. Mat. 13. 43.
^b Power, *ibid.* so as to meet Christ in the ayre. 1 The. 4, 17.
^c Vers. 44. *Ut sit simile spiritui, non vertatur in eum*
 Aquin. *sup* tq. 83.

Mat. 22, 30

^a *Lib. de re-
stituenda
juventute.*

*Chrysost. in
locum.*

αὐτό ἰσῆ
and no
other.

K armed

Revel. 22. 4. & 7. 6.

De Civit. 22. 19. *Partium congruentia cum coloris suavitate.*

—*Iam ineffabili facilitate, ut sit ei gloria, quod fuit sarcina.* Pet. Lomb. lib. 4. dist. 50.

here a burden! This poor and indigent body so enriched with spirituality, as to bestow

De Civit. lib. 22. c. 30. *In secula seculorum laudabunt te.* Psal. 8. 4.

Psalm. 8. 4. *man, that thou shouldst be so mindfull of him, that* and v. 5 *by a glorified body hast made him, not a li-*

Humanam, non angelicam naturam, & eam stola immortalitatis, glorificans, vexit super omnes cœlos, super omnes choros Angelorum, super Cherubin, & Seraphin, collocans ad dextram suam, hanc laudant Angeli adorant dominationes, & omnes virtutes cœlorum tremunt super se hominẽ Deum. Aug. medit. cap. 15.

Corpus noster conformabitur corpori Christi in gloria secundum similitudinem, non secundum equalitatem. Aquin. sup. q. 92. art. 3.

wherein the body of our Saviour shall differ from ours, as ours shall in some each from other; They shall not all be alike glorious, in this glorious likeness. For the Sun, though with equal bounty he diff

armed with impassibility that what was liable before to all evils, should now be able unto none. This dull and heavy body so quickened with agility, as to become a wing to the soule, that w

self wholly in praise, a thanksgiving. Here we may have leave to break out with the Psalmist, *Lord! what*

lower onely, but so much

higher than the Angels, which shall not disdain, but reverence our nature, which thou

behold thus crowned with divinity, thus preferred in

worse part, the body, to like unto Christs glorious body

like unto it at least in proportion, though not in equali-

or in Theodorets distinction like unto it $\chi\tau\iota$ $\pi\acute{o}\iota\omicron\upsilon$, in the

kind, though not $\chi\tau\iota$ $\pi\acute{o}\iota\omicron\upsilon$ in the degree of glory

in the degree of glory

his beames on all sides, yet is more dimly, or brightly represented according to the object that he enlightens; appearing otherwise in Glasse, and Christall, and Diamond: So the Sun of glory, though he impart his splendor alike

unto all the blessed society, yet it is diversly received among them, according to their several capacities; which proceedeth not from the merits of the receiver, but the favour of the Rewarder, who gratifies those gifts that himselfe bestowed, and accumulates the grace of sanctity, with the grace of

glory. Nor shall this diversify be any motive of envy in those glorious Inhabitants, when he that hath lesse then another, shall have so much, that he shall desire no more; not any that awaketh up after

Christs likenesse, but shall be satisfied therewith.

That is Gods part, and so no fear of the performance; but then something is required on our parts, to attain unto this likenesse: and that is by another likenesse to conforme our selves here unto him, by the likenesse of his life, in the practise of good works, and by the likeness of his death, in the crucifying of our selves, for every one that hath this hope, purifyeth himself, even as he is pure. 1 John 3.

Leaving therefore these promises (dearly beloved) let us cleanse our selves from all filthynesse of

Ex inaequalitate sanctificationis necessario inaequalis sanctorum dignitas caelestis efficitur, non quidem ex merito operanti, sed ex benignitate misericordis qui coronat munera sua, & gratiam pro gratia remunerabit. Morton. Apologia.

--Sicut nunc non invident Archangelis Angeli ceteri, tanquam nolit esse unusquisque quod non accepit. --Sic itaque habebit donum alius alio minus, ut hoc quoque donum habeat, ne velit amplius. Aug. de civit. l. b. 22. cap. 30.

Rom. 6. 5:

Gal. 5. 24.

1 Joh. 3. 3:

2 Cor. 7. 1:

the flesh, and spirit, and prepare for this glorious conformity, by an holy conversation. Remembring that they are those * bodies,

Every one to receive the things done in his body. 2 Cor. 5. 10.

Ut ab omnibus offensionibus resurgentes, ad illam incorruptib. glorificandæ carnis resur. pervenire mereamur in Christo Dom. Leo de resur. Ser. 1.

which we are to receive the fruit of our labours; which being vile by their native impurity, O let us not make them more vile, by our voluntary transgressions, and more unworthy of the glory that shall be revealed. Neither

consuming them with envie, nor defiling them with lust, nor corrupting them with intemperance; but disposing them by religious discipline unto that glorious alteration.

Iam renati in Christo, & vocati ab eo ad societatem immortal. vitæ, & gloriæ, totis viribus ad illam aspiremus, ac portemus imaginem Christi cælestem, ut cælest. hinc vitam ineamus, &c.

And as we have borne the image of the earthly Adam by the society of sinning, so let us bear the image of the heavenly, in the imitation of his righteousness: by fashioning our selves (so near as we may) like unto our blessed Saviour, like him in impartiality, by our hardiness amidst the miseries of this world; like him in charity, by our good works shining before men; like him in agility, by our readiness in holy actions; and like him in spirituality, by mortifying the deeds of the body.

That so, beholding as in a glasse the glory of the Lord, we may be changed into the same image, from glory to glory: when the King of glory shall once more descend from heaven for the perfecting of our redemption.

1 Cor. 3. 18

and where as before, for the justifying of our soules, * he came obscured in humility, he shall then for the glorifying of our bodies, appear in full majesty, coming in the clouds of heaven; when Angels shall be his fore-runners, that with the voyce of a trumpet, shall rowze this vile body out of the dust, to meet the Lord in the ayre, and to follow him into his Kingdom.

Unto which exalt us O Jesu, by the vertue and merits of thy resurrection, that our bodies may communicate with our soules in the triumph of happinesse; to be the monuments of thy power, of thy mercy, of thy glory in heaven: That our soules and bodies united in bliss, may be united in praising thee; even thee, our Lord Jesus Christ, the Creatour, Redeemer, and Glorifyer of our soules and bodies. Amen.

Julij 25. 27.

* Creator universitatis qui pro animabus justificandis, humilis ante venerat & occultus, pro te glorificando, o misera caro, sublimis veniet, & manifestus, &c. Ber. Ser. 6. sup. missus est.

Ἐπὶ λαῖ αἱ κἀθόδοι, unus occultus, qui est sicut pluvia in velus; & alter il vltis qui est futurus In primo adventu fasciis involutus est in praesepio, in altero circumdabitur lumine sicut vestimento, In priore sustinuit pudoris crucem contemptus, in altero veniet cum exercitu Angelorum gloriosus. Cy. ii. Catech.



SERM. V.

PSAL. 116. 12.

What shall I render unto the Lord for all his benefits towards me?



Propofall very feasonable what time foever; while me are receivers (and fuch they are) it is fit they fhould think of rendring, of rendering fomewhat for benifits receive.

And not only feasonable, but alfo neceffary in thefe times of ours, when more benefits are received, and yet lefs rendred now then ever for whereas men in all times have been charged with ingratitude, the Jewes in their time by the Prophets every where in their writings, the Gentiles in their time by the Apostle, *Rom 1.21.* we Christians are beyond either in our time; Our time is markt out by *St. Paul* for the very time of ingratitude. *2 Tim. 3. 2.* *In the laft dayes* (and they are thefe) *Men fhall be avaricious unthankful;* not only give no thanks, but have no thanks in them to give; be altogether voyd of any mind thereunto, and therefore in thefe perillous times (as the Apostle there calls them) behoveth every one to looke unto himfelfe

When they knew God, they glorified him not as God, neither were thankful. *Rom. 1. 21.* & *Tim. 3. 2.*

and to consider with the Psalmist of *Quid retribuam, What shall I render, &c.*

Which words are occasioned on a deliverance that *David* obtained, although from what danger, appears not in the Text, whether from *Saul* his Father, or *Absolon* his Son, but one of them it was, and a great one it was, even from the sorrowes of death, and the power of hell, v. 3. And accordingly was his gratitude. He will not rush hastily on a recompence, but deliberates which were the best way, that he may more solemnly perform it: and the more to encrease his thankfulness for this one deliverance, he setteth all Gods benefits before him, *Quid pro omnibus, &c.*

The whole verse is *vox orerati*, (as St. Bernard termeth it) the speech of one burthened with Gods blessings, and troubled (as it were) in himself, that he had nothing to requite them, But to view it more distinctly; at the first sight, it gives you the prospect of two main parts; that is, *Dauids* gratitude, and Gods beneficence: That in the first words, *What shall I render.* This in the latter, *for all his benefits;* (although this that is last in order, is first in nature, Gods munificence is the cause of *Dauids* thankfulness)

These two main parts divide themselves into several members, One as many as the other; so as we see in the natural body the members answer each to other.

Occasio n.

Summe:
Bernard.
in Psal. 91
Serm. 15.
Division.

In the former
we have

1. The consultation; *Quid*
what.
2. The Act, *retribuam*, rende
3. The Receiver, I, that
David.
4. The Donour, *Domino*, th
Lord.

In the latter like-
wise the same
number.

1. The motive, Benefits.
2. The quality, *Ejus*, h
benefits:
3. The quantity, *Omnia*, A
4. The relation, *supra me*, to
wards me, or upon m

Then last, that we may find an head for these members; that our discourse be not *ἀκεφαλος*, like a body without an head, we shall summe up the whole in the duty of our selves and see what we also are to render for the benefits towards us. I begin with the consultation, *Quid*, what?

¶ Particu-
lar.

Something he would render, but what he cannot tell, the sight of Gods benefits urgeth him to the one, and the feeling of his own wants holds him to the other; that as spur incites him to a requital, but this as Bit, makes him pause awhile, puts him to his *quid* of consultation, what he were best do. If he had gone with the world, no need of consulting then: a few words of course would serve the turn well enough, at most, that sleigh

Luke 18 11 complement of the Pharisee, *God I thank thee* and no more: But *David* is of another mind he makes it a business of meditation, calls Parliament within himself, musters up all the power

owers of his soule, that he may do it to some purpose; in the mean timethinks it better to remain in Gods debt, then to repay unwor- tily. It was his custome still at the receipt of a new benefit, to study for a new praise, all his salmes are so many monuments of his delibe- rate thankfulness, that we may see 'tis not enough to thanke God *ex tempore*. And it seems God intended no less by appointing sacrifice of thanksgiving, but that it should be done with solemnity, as sacrifices are wont to be, and it may appear more expressly by his manner of appointing it. First for the rank of it, it was one of the kinde of peace-offerings, hereof a vow was the other, and so both wayes doth intimate unto us a deliberateness in the doing of it; both as it is put under the one, and as it is joyned with the other. 1. As it is put under the title of peace-offerings, that it should be done leisurely, and maturely, as a time of peace things are done, not hastily, and tumultuarily, as in time of warre. 2. As it is joyned with a vow, that it should be per- formed with like heed, and foresight, as vows ought to be, not rashly and inconsiderately, without regarding what we are about.

Then for the matter of the sacrifice, be- sides the Cakes and the Wafers, it was to be of *leavened bread*, which required some time for the preparation; could not be done of a suddain: and besides too, in leaven we know there is salt, which was the seasoning of all sacrifices in the old Testament, but is a tipe of wisdom, and discretion in the new.

And

And all this to teach us a due care and a wisdom in our thanksgiving, without which it is but *insulsum sacrificium*, a saltlesse or un-
 Eccles. 5. 1 vory sacrifice, no other in *Solomons* ver-
 then a sacrifice of fools, who consider not that they
 do evill; do evill even then when they think
 please God, who is not pleased with such sac-
 rifices, but rather highly offended, that's
 the thanks they have for their thanksgiving.
 They are but so much the greater sinne
 and while they think to quit themselves
 ingratitude, they fall into irreverence, and
 profaneness. So that, *Consulto opus*, we see
 great need there is of consulting, to bethink
 us well of the sacrifice ere we offer it up
 to God: It is that which makes way for
 the rendering. The Act, and our next par-
 ticular.

2. Parti-
 cula.
 Eccles. 5. 2. A difficult matter indeed, for can there
 any rendering to God? *Deus in caelis* (saith *E-*
clesiastes) *God is in heaven, and thou upon earth*
 and so as much above the reach, as the need
 of thy recompence; But more difficult yet
 that we may be able to render, we must have
 something of our own, for we cannot repay
 one with that which is his already: but alas
 what have we of our own but only our sinne
 and these no way meet to pay God: let us see
 how *David* resolves this case, it followes in the
 Verse 13. verse, *I will take the cup of salvation*. But is this
 to render, by taking more? *St. Austin* is
 bold to tell him if he speak yet further of tak-
 ing, he is a debtor in his very payment;
 greater debtor certainly, and so we are al-
 th

the more we pay unto God,
the more we are obliged un-
to him for his grace whereby
we are paid it, and so by a strange
not of gratitude we are tyed
the faster by loosing.

And yet notwithstanding all this, God hath
set us the means of rendring, and he is pleased
to accept of it though never so little, according
to that a man hath, though but a willing mind.

1 Cor. 8. so that none need to plead a disabili-
ty, of what condition soever be he; poor and
indigent, he may do it without cost; or weak
and sickly, he may do it with-

out pains, have he only a
thankful heart, humbly ac-
knowledging Gods benefits,

he hath rendred already; it will be taken for
quitall enough, but to confess, that he is una-
ble to requite them.

That's enough for such as can do no more,
but not enough for them; a
more real performance is required at their
hands: for so the word here importeth; not
that shal I say, or wish, but render, a word of
giving, so that if God hath enabled thee with
greater faculties, then resolve with David, I

will not offer unto the Lord of that which costs me
nothing, be at some charge upon him, in the re-
pairing of his house, in the relief of his poor
members, with the like works of mercy.

And yet this not of courtesie neither, but of
equity, not as free largesse, but as a due debt; It

*Quanto quis amplius retri-
buerit Domino, & amplius sol-
verit gratitudinis debitum, tan-
to amplius ei debet, & amplius
obligatur, O admirabile gratitu-
dinis vinculum! &c. Brad-
ward. de gratitud. in Deum.*

*Qui grate beneficium accepit
primum ejus pensionem absolvit
statim gratus est qui se onerat.
Sen. de ben. lib. 2.*

² Sam. 24.

is not *quid tribuam*, what shall I give, but *rebuam* render, by way of restoring, as God is right, and so unlawfull to withhold it: t

1 Chro. 29. when all is done, they must say with David, *of thine own have we given thee*, given thee, said

Cum totum suum sit quod ab eo accepimus, nostrum esse dicit ut demus, ut quem devotio non illiceret ad largiendū, necessitas cogeret ad exolvendum. *Salvian. ad Eccles. Cathol. lib. 1.*

David, but our Saviour call it rendering, *Matth. 22. 21* ἀπόδοτε so the word is, *render unto God the things that are Gods*, and both to good purpose, according as the parti

be from whom they come, given from them that do it willingly, it goes for their gift, but if rendered to such as be backward, 'tis a tax upon them; so *Salvian* smartly enforceth it, *Davidis, redde si non vis*, give if thou be willing, if unwilling, restore, God exacts it at their hands,

But 'tis the language of the world, *Quid recipiam!* what shall I receive? more if you will, but no rendering any thing at any hand, if they do, it is but *malum pro bono*, (as the *Psal. 35. 12* mist speaks) *evil for good*. Nothing for God's seed, and his rain, but the weeds and briers of sin, nothing after his pains in planting, fencing, digging, pruning, but wild, and sower grapes of those of murmuring and repining. But, *hac cibus reddis Domino?* it was *Moses* exprobration to the Israelites; *do ye thus requite the Lord?* and fear it may be said to us Christians, that are so deep in Gods benefits as ever they were; but that so it may not be said, let each of us endeavour for his part; and put in with *David* for particular thankfulness, that what he said is

own person, we may every one say in ours,
at shall I render? Our third particular.

I, that is *David*, and *David* in a threefold re-
 spect, 1. as a more benefic'd man; 2. a par-
 ticular man, 3. a righteous man; in each of
 these respects to be thankfull, and we in each
 1. As a benefic'd man, endowed with more
 favours and deliverances then others, and so
 more engaged to thankfulness too; for ever as
 the benefits are, so must the gratitude be, for as
 glory is said to be the shadow of vertue, and this
 for one reason, that it increaseth as vertue doth,
 which is as the body that makes it; so thankfulness
 is the shadow of bounty, and should
 grow in proportion, as the benefits do, that
 look how great the one, so great should the
 other be also. Neither may any man here think
 himself excused from a larger measure of thanks,
 because his outward blessings are not so emi-
 nent as anothers; for not any of us all, but if we
 bid *αποβέλειν*, &c. as *St. Basil* speaks, look down
 on that which is beneath us, and compare our
 own good with that which is some way worse
 in others, we should find great cause of thank-
 fulnesse, and to say that of the Pharisee in a very
 good sence, *Lord I thank thee that I am not as
 this man*, not hereby to magnific our selves,
 but to glorify God in his blessings; which is
 y acknowledging them: for,

*negat beneficium, qui beneficium
 non honorat*, (It is *Tertullian*)
 he denieth the Giver that does
 not honour the gift; and, *In-
 grata mentis est*--- saith *Leo*, to

2. Particu-
 lar:

*Gloria um-
 bra virtu-
 tis est. Sen
 ep. 79.*

As *Rigaltius* reads it: *Lib.
 de pœnitentia.*

*Non verecunda, sed ingrata
 mentis indicium est beneficia ta-
 cere divina. Leo. Ser. 1. Non
 est ista verecundia, sed infici-
 andi genus. Sen.*

conceale

conceale Gods benefits, is not so much modesty as ingratitude: a way with that modesty, to prejudices Gods glory.

The second respect considereth *David*, a man; with him every one beside, as he is a particular man; who having received particular benefit is obliged *eonomine*, unto a particular thankfulness: For besides those benefits in common, whereof all do partake alike, every man hath those by himself, for which, by himself, is to be thankful: which our Saviour did intimate unto us after his curing of the leper when but one of the ten returning to give thanks, he enquireth after the rest; *where be the nine?* would excuse none from the dutie. Nor is this to be done in private onlie, with ourselves, but in publick also, with the whole congregation, that God may reap no lesse of us than he did of old in *Davids* time, that *in his Temple every man speak of his honour*. None must be dumb in this Quire; Any ones silence doth injure the consort, that the Musick is not full. Every one should lend a voice unto the Anthem of Gods praise, and all little enough.

Every one should, but every one cannot: that is not as *David* in the third respect, that is a righteous man, for so he telleth us, *Psalm 34. praise is comely for the upright*; for none but them, and for them comely, will not fit we with a perverse or crooked heart, no more than a straight shoe with a wry foot; and 'tis as uncomely in their mouthes too, saith *Ecclesiasticus*, *praise is not seemly in the mouth of a sinner* so, no where comely for such as they, An-
hence

Luke 17.
17,

Psalm 28. 9.

Basil in
Psalm 32.

Ecclesiasticus 15.
9.

nce it was, that when the devils would have
 zond our Saviour, he straitly forbad them, Mirk i.
 ould have none of their praises; And the like 25.34.
 d St. *Paul* to the spirit of divination, would Acts 16-18
 t suffer the most high to be dishonoured with
 ch vile commendations. And therefore Saint
Basil's advice would do well, φιλοπρωΐα, &c. Basil. ibid.
 us be ambitiously careful to avoid all crook-
 nesse in our doings, and rectifie our soules as
 traight rule, that becoming upright indeed,
 e may befit for the praise of God, for without
 at, no praising of him. Which the Church
 oft wisely considering, hath taught us by
 ayer to prepare our selves thereunto, both
 the cleansing of our hearts to conceive Gods
 aise, and for the opening of our mouthes to
 ter it.

The former we have before the Command-
 ents; *cleanse the thoughts of our hearts by
 e inspiration of thy holy Spirit, that we may
 rthily magnify thy holy name.* The latter,
 the beginning of our service, (having *David*'s
 arrant for it) *O Lord open thou our lips, and our* Psal. 51.15
mouth shall shew forth thy praise. To the doing
 both we receive his assistance, and obtain
 at of himselfe which we offer unto him; who
 the object of our thankfulness, as he was of
David's, *Jehova*, to the Lord.

And to whom more fitly
 e thanks, then to him that
 ve the benefits? who by
 s word commanding, by
 s wisdom disposing, by
 s power effecting, brought

4. Particular.

*Qui in lelem istam verbo quo
 jussit, ratione qua disposuit, vir-
 tute qua potuit, de nihilo expres-
 sit in ornamentum majestatis
 sue. Tertul. Apologer.*

the

the mass of this world out of nothing for the glory of his Majesty, and doth continually feed the treasures of his bounty, sustein the whole family of heaven and earth, For being *πηγή ἀνδιπής*, as St. Cyril stileth him; the ever-flowing fountain of all goodnesse, and beneficence, never ceaseth to defund on his world of creatures, and to refresh them with the streames of his mercy: whose glory not only the heavens declare, but every creeping thing of the earth, be it never so despicable, and if men should hold their peace, the very stones would immediately cry out against our ingratitude: And yet strange it is to see, how many have failed in this duty of praising the Lord; The Gentiles so much for their part, that they praised at nothing more then him, *They changed* (saith S

Psal. 119.

Psal. 148.

10.

Rom. 1.23.

Paul) the glory of God into an image made like beasts, and a creeping thing. A Cat, a Snake, the fire, and the Onions in their Garden were more highly accounted of them, and obtained divine worship instead of God. Of which horrid impiety should I speak with Cyril, *ὡ μεγάλης ἀβλεψίας!* wonderful blindness in men! to fall from such lofty Majesty, to such abject baseness; or rather with that other Father, *O stupendam Dei patientiam!* O the admirable patience of God! that could forbear to break the heavens, and revenge so foule indignities. Now though heathenism be dispelled by the Sun-shine of the Gospel, yet some clouds do still remain in the minds of many

a Felis, Cunnis, Lupus pro Deo sunt adorati. & Leo vorator hominum Anguis & Draco. Et (erubesco referre) iam etiam apud nonnullos cœpæ sunt adoratae. Cyril. Hiero. Cater. 6. & Clem. Alex. proto.

many Christians, who set up other Names together with the Lord, and unto them ascribe their felicity, as those of fortune, and nature, words so rife among us, which are indeed but the attributes of God, though mistaken by men, or that which is termed fortune here below, with the name of providence above, and is nothing else but the will of God, from whom (as *St. James* speaks) *Every good gift descends*. De- *Jam. i. 17*:
ends, saith he, not, slippeth from him, that comes down by appointment, not falls down by chance.

And as Fortune is the will of God; so nature is no other then the power of God, and what she doth is by him, *Naturam intelligimus ordinariam Dei potestatem, sicuti fortunam ejus voluntatem, &c.* Scalg. *Exercit. 188.*

his Agent, or Commissary here below, only bring us with those blessings which she receiveth from him; for though she reach out her hand, and give us plenty of provision, it is God that fills her hand before, and then opens her hand after, that she may rain down her showres on us.

Another sort more directly injurious unto the divine honour, exalteth Saints (whom the Pope of *Rome* is pleased to admit) into the Throne of God, and giveth that honour to the creature; which belongeth onely unto the Creator, making them the object of their praise and thanksgiving; A sin of so foule a nature, that (let them mince it how they can) is lesse then plain sacrilege, or idolatry, choose they whether.

Fully convinced by
Dr. Th. Jackson on
 the Creed.

A third sort make idols of themselves, and
 L impute

impute what they have to their own abilities
 like those of whom the Prophet complaineth
 Hab. 1. 16. that *sacrificed unto their nets, and burned incense*
 of the Chaldeans. *unto their drag.* It was their own hand that
 wrought it; and their own brain that con-
 passed it, and no thanks to any other. Thus
 the Lord on all sides robbed of his due, his due
 P^{sal.} 29. 2. I may call it, for *David* does so, *Psal. 29. 2. Give*
unto the Lord the glory due unto his name: and
 due, then, in no wise to be withholden; for
 Rom. 13. 7. saith the Apostle, *render unto all their dues;*
 which, one of them there is, *honour, to whom ho-*
our; much more to God than; he to have more
 than all, as being more than all to us; either
 King, Father, Benefactor, or what else we call
 name, and may well therefore challenge the
 honour at our hands. This is all we can return
 him for his infinite benefits; and this is all he re-
 quires of us for those benefits; The nature
 whereof we now come to consider in the next
 place; The motive of *David's* thankfulness
 and our second General.

5. Particular.

What Benefits are, we all better understand
 by experience, than by definition; every
 thing that we enjoy is such, some ray, or beam
 of the divine goodnesse imparted unto us; nor
 do the beams so clearly discover the Sun, as the
 benefits do God, who displayeth hereby the riches
 of his glory over all his creatures. Nay, thereby
 by the Creature gets so much glory, as to
 like his Creator, and in nothing so like,
 in this; by doing good. In this alone, God
 and man have *κείνῳ ἐσγῶν* (as *Synesius* speaketh)
 a kind of fellowship, and communion, each
 wi

with other: a communion so near, that the
 eathen could not distinguish them, but mis-
 took *Paul* and *Barnabas* for very Gods in the
 benefesse of men, upon the healing of a creeple. Act. 14. 11
 Dr. Jack-
 son on the
 Creed.
 And what ever other Gods they devised, as the
 Sun, Moon, Starres, nay the vilest beast that
 was, it was meerly for the opinion of some be-
 nefit received from them. Whereby they kem-
 d to acknowledge, that Benefits came all from
 God, though they knew not the God from
 whom they came: from whom nothing but
 goodnesse proceeds; no worse matter from
 him: (however some heads that are giddy in
 the maze of Gods counsels imagine to them-
 selves) for more possible it is for darknesse to
 come from the Sun, then evill from God, who
 being essentially good, or goodnesse it self, can
 soon cease to be God, as to do good; *et dicitur
 in 2^o ad Timotheum*, (It is *St. Basils*
 argument) if he be the Au-
 thor of evill, he is not good,
 and if not good, not God
 either, they both go together.

*Basil. hom. Quod Deus non sit
 Author mali. Quid interest
 utrum Deos neget, an infames?
 Sen. ep. 123.*

But though not of the evill of sin, may he not
 be the author of the evill of punishment? no, not of that
 evill, as evill, not of losses, or sicknesse, or
 any tribulation so: indeed of the punishment
 of the evill, he is Authour; but then that is a
 benefite; the very thing we have in hand, an Act
 of mercy from God that inflicts it, and on man
 that suffers it, either for the exercise of his pa-
 tience, or the correction of his sin, and so as a
 benefite; look for *Iobs* benediction, to have the
 Lords name blessed for the same; for these as

*Melch. Ca-
 ni loc. The-
 log. lib. 2,
 c. 4.*

JOB 1. 21

well as for others, that be all (His) benefits which is the worth or quality of them, in the next place to be considered.

6. Particular.

Benefits are thereafter esteemed, as the party that gives them: indifferent ones from a person eminent, are highly accounted of, yet if with the excellency of the Donour, they are precious in themselves, 'tis good reason they find better acceptance; But besides this, if they come freely too, without any suit or desert to the receiver. this gets them a welcome, no other like: Now all these degrees are to be found here in these (His) benefits, and that the highest degrees that may be.

Gratissima sunt beneficia parata, facile occurrentia, &c.
Sen. de ben. l. 2.

1. The Donour is God Almighty, Supreme Monarch of Heaven, and Earth; unto whom the mightiest Monarchs of the world are but Vice-Royes, and Deputies; and derive their power from him, which they impart unto others: now for such an one to give us; what can be more?

2. The Benefits are such as make us to be ourselves; and but for them, we should not be here at all, not only what we have, but also what we are; our soules, and bodies, with all that sustains them, and what can be greater then these?

3. For the manner of conferring them; it is graciously first, and then continually. 1. Graciously without our desert, as is manifest at our creation, when

Planum est, quia nihil ante promeruit, qui penitus nihil fuit.
Bernard. serm. 14. in Psal. 91.

we could deserve nothing at all, that we should have nothing at all; that had not so much as a tongue to ask, nor an heart to think of a prayer; a

mig

ight still have been left in our nothing, had it not pleased God to *prevent us*, as he did *David*, *Pfal. 21. 3* with the blessings of goodnesse.

Graciously, so, without so much as a request, it graciously again, at the first offer of a request, ere we can spend any time in a Petition: *adhuc illis loquentibus ego audiam*, is his own promise by his Prophet *Isaiah*; *whiles they are speaking, I will hear*: O the main speed of his clemency! said *Nazianzen*; *διψᾶ τὸ διψᾶσαι*, *Naz. Orat. 40. in sanctum baptismum* desires to be desired; seems pleasur'd with a benefit, when he is askt one, and gives more readily than others receive.

But how graciously soever he give once, if we need again, and dare not ask, for fear of a check, or a denial, we are but in an ill case, but there is comfort for that too; *he upbraideth not*, *1. Cor. 13. 7.* sends us not away with a *Fili recepisti*, *Luke 16. 25.* these, and these many good things thou hast received, and art thus much indebted already: but is still ready with new benefits, like *axe upon axe*, to follow

and orewhelm the former: hits none in the world with their unworthines, but how unworthily soever, makes them partakers of his favours; *who makes his Sun to rise on the evil*, *Matth. 5.* such as vex and offend him; nay, *kind to the unthankfull*; *Luke 6.* such as forget, or repine at him; nay further yet, *bestoweth gifts on his enemies*; *Pfal. 68.* such as blaspheme and persecute him; On these gifts, a liberality of them, but all upon *David*, and such as he, which is the Quantity of these

benefits, and comes next to be weighed.

No marvail if he stick at a *quid retribuam* that sets all Gods benefits before him; any one had been enough to puzzle his gratitude, and does he speak of rendring for all? what works of *Dauids* could do this; nay, what heavens, Angels, or any thing lesse then the Almighty.

Cast we but our eyes awhile on some one that All, and we may soon guesse at the difficulty of the attempt; on these bodies of ours *so fearfully, and wonderfully made*, so curiously wrought by divine art as struck the very heathens into the confession, and wonder of a Deity: where look how many members, so many benefits appear; Every nerve, and muscle about us, is an instance of Gods singular bounty.

Psal. 139.
14.

*Corporis fabricam cum in-
tueor tot inuenio beneficia tua
quot membra, quot sensus, quot
vena, quot fibra, &c. Grana-
tens.*

ously wrought by divine art
as struck the very heathens
into the confession, and won-
der of a Deity: where look
how many members, so many

benefits appear; Every nerve, and muscle about us, is an instance of Gods singular bounty.

* Rodi-
gin. Ant.
lect. lib. 2.
cap. 17.

2. On our soules made after the diuine Image; and *capable of all Arts, and Sciences; all vertues and graces, all naturall, and heavenly endowments, and which is more then all; of God himself, the Lord of all.

3. On all about us, and what see we but a world of benefits? where among so many

Raymund. de Sab. liber
Creat. tit. 98. & 99.
Basil Hexam.

*Ut omnes rerum natura pars
tributum aliquod nobis con-
ferret. Sen. de Ben. lib. 4.*

millions, and millions of crea-
tures, there is not one but ser-
ueth us, either for our necessitie
or delight, or instruction
δι' ἡμᾶς ποταμοί, as Saint Basil
saith; it is for us that the Ri-
uers flow, and the fountains spring, and the

clouds

clouds yeelds rain; The heavens with their
hoft, and the earth with her fruits, they are all
for us; All nature in a manner is tributary un-
to man.

We cannot ftay too look on that Sea of
enefits, the manifold benefit of our redem-
tion; which Saint *Ambrose* thinks, *David* here
chiefly intended, wherein the Lord gave us
himself for a benefit; and with himself the
whole treasure of his riches, and bounty.

Yet can we not but look with *David* on
that other fort of benefits, his many delive-
rances, (one of which surely was the chief mo-
tive of his present gratitude) They are bene-
fits too, and as great as any; every deliverance
from death is as much as a new life, the keep-
ing one alive, as much as the giving life; And
though every one be not thus delivered, their
benefit is no whit the lesse; nay, rather the
more, that they were not in danger; In the
state of our bodies, we all know, It is better
not to be sick, then to be recovered from sick-
nesse; And in the state of our soul too, Saint
Austin thought it better, *non*
implicari, quam exui, not once
to be entangled in sin, then to
be released from it. And so,
not improperly in this re-
spect I may call every mans
in my benefit, there is none
of them all that any man hath committed,
but I might have committed the like (that am
the same by nature) if Gods grace had not pre-
vented me: And I may call the punishments

Ver. 3. 6. 8.

August. *Confels. Non est peccatum tam grande quod unquam fecit homo, quod non possit facere alter homo, si Creator desit a quo factus est. Quapropter omnium hominum peccata non immerito mea appello beneficia, &c. Granatens.*

of all men my benefits too; There is no man born blind, or lame, or distorted, but I might have been so; that am made of the same clay that they were, if Gods mercy had not succoured me.

After these, do but glance on those swarms of Benefits (like so many moths in the Sun beames) that are every day renewed upon us with the morning, which although for their custome, and frequencie, we cannot perceive, (and the more unthankfull we) yet *David* did, as it seems, *Psal. 68. 19.* where he blesteth the Lord, who daily loadeth us with benefits: yea double loadeth us, once by heaping on us the blessings of each day, and again by taking from us the sins of each day; This unloading is a loading in *Saint Bernards* account; * *Onerat beneficio, cum exonerat peccato.* he loads us with benefits, when he unloads us of sins: whole loads of benefits; and 'tis strange we feel them not, who are each of us under them, that have not onely all upon all of us, but all upon every one, none beares off the weight from another: which *David* acknowledged for his part, in his *all upon me*; the relation, and our last part.

8. Particular.

God loaded *David* with benefits, and *David* loads himself with thankfulness, setting all those benefits on his own score, that were bestowed on all men, so it appeareth by the words, if we read them according to the original, in a distinct proposition; *All his benefits are upon me:* as counting all his own in regard of the obligation, what was every mans in regard of the possession;

tion; Nor is it the practice of *David* alone, but every man else, that will be thankful $\tau\acute{o}\ \tau\acute{o}\ \mu\alpha\lambda\epsilon\ \pi\iota\sigma\tilde{\tau}\ \epsilon\epsilon\gamma\gamma\omicron\nu\ \epsilon\sigma\iota$, as St. *Chrysostrm* affirmeth, * *De corn.]*
 is the good servants property, that what be- *punctione cordis. lib. 2.*
 fits his Lord gives in common to all, he counts given to himself, and himself engaged for all; as he instanceth in Saint *Paul*; touching the death of our Saviour, which though undertaken it were for all beleivers, he applieth to himself, as if he only were the receiver, for so he speaketh, *Gal. 2. 20. I live by the faith Gal. 2. 20.*
the Son of God, who gave himself for me: not that he would hereby impropriate the exuberant merits of *Christ*, but as one that reckoned himself obliged for all men beside. It was here his practice, and his counsell elsewhere, that *living of thanks be made for all men;* as if the benefits of all belonged to every one. An envious nature would stand off at this, and be ready to wrestle the thanks on others that be alike interested in the benefit, But as * *Salvian* well ** Ad Eccles. Cath. lib. 2.*
 geth against them. The debt that is common unto All, is as much every mans in peculiar; For as *Christ* did suffer for mankind, so he will, for each single person, & *totum se dedit universis, & totum singulis;* And so whatsoever he did by his passion, as all men owe the whole unto him, so likewise doth each man the same; if not (rather) each man more than all, because he hath received as much as All. Thus, he that thinks much to be indebted for others, is as deeply indebted for his own particular: nay, deeper by far, he mark it well, not only for the benefits bestowed

Raimund.
de Sab.
Tit. 96, 97

flowed on mankind, but for those on all creatures beside that serve man. *Dauids* (*All upon me*) will reach out to that too, what benefits are conferred on those creatures, are conferred on me, because on them for my sake; They receive none of those benefits for themselves but only for me; and therefore, as the Master is beholding for those courtesies which are done to his servant, so am I obliged for theirs that are made to serve me; and so, as to perform for every creature, that which every creature owes unto God: *Ours*, I say, and cannot perform of themselves, for lack of those faculties which I have. I have understanding to apprehend Gods benefits, and I have tongue to report them, which the other creatures have not, and therefore I, as the public Oratour, am bound to praise God in their behalf, that so they also by my voyce, may give God the glory.

Applicati-
on.

So much of the Text in *Dauids* behalf, notwithstanding in our own, to see what we on our parts, should render unto the Lord: matter very important to be considered, in lesse then our welfare is worth, both for the keeping of those benefits we have, and for the procuring of others; For as it was said of *Trajan*

*Efficacissimum pro candidato
genus est rogandi, gratias age-
re. Plin. in Paneg.*

jan the Emperour, that the way to obtain new favours at his hand, was, by giving thanks for the former: It

likewise with the King of heaven; no means so effectually to continue his bounty, as our thanksgiving: whereas on the other side

Ingra-

Ingratitude is *ventus urens* (as *Bernard* calls it) as it were a red
 wind, that blights, or blasts
 the fruit of Gods mercy, and

*Ingratitudo ventus urens sic
 cans sibi fontem pietatis, ro-
 rem misericordiae, fluenta gra-
 tia: Super Cant. Sermon. 51.*

tries up the fountain of his graces towards

us; For what makes our prayers so uneffectual, our labours so unprosperous; the *heaven brass* Deut. 28.
25.

over us, the earth Iron under us, the ayre infe-
 rious round about us? All is, our unthank-
 fulnesse to the Lord for his blessings, that ren-
 dereth us unworthy of them: *your iniquities* (says
 the Prophet) *have turned away these things; and
 our finnes have withholden good things from you.* Ier. 5. 25.

This shewes enough the necessity of our
 duty in his kind, how much it concerneth us
 all to be thankfull: which duty we shall the
 better perform, if as *David* did, we consider
 of Gods benefits towards us; if, as the Prophet

Isai willeth us, we do *levare oculos in circuitu,* Iai. 49. 19.

lift up our eyes round about, and see how God
 hath encompassed us on all sides with benefits;
 that whithersoever we turn our selves, we are
 full of the sight of them; and it will appear on
 the review, that we are not behind *David* in
 benefits, not behind him in any, but before
 him in some.

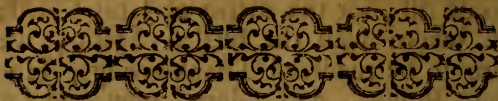
First, for temporall benefits, we were born
 in peace, and tranquility, which *David* scarce
 obtained in his old age, and that after many
 years, and persecutions, and these not from
 strangers only, but from his own subjects, nay
 his children. Then, for spiritual benefits, we
 have the happinesse to see that performed,
 which *David* desired, and could not obtaine,
 that

1 Cor. 13.^{12.} that is, the coming of Christ in the flesh
 Gal. 3.1. what he saw darkly, by prophecy one
 as through a glasse, we evidently in the
 Gospell; as before our eyes: what he
 figures, and obscure ceremonies, we
 clear and perspicuous Sacraments. We
 that are before *David* in benefits, not
 be behinde him in thankfulness, but to
 offer unto God, as he did (verse 15.) the
 sacrifice of thanksgiving. Of thanksgiving,
 our lives, that by our innocence, and
 good works, his Name may be praised
 and so (as Saint *Paul* speaks) the thank-
 giving of many may redound to Gods
 glory.

Secondly, of our mouthes, by making
 them full of Gods praises; rendering thanks
 unto him, according to his benefits on,
 towards us, for the plurality of his ben-
 efits, a plurality of thanks, for the con-
 tinualnesse of his benefits, the continualnesse
 of our thankes, thank him manifoldly,
 and thank him continually. And that not
 faintly from the lips alone, but from the
 heart and bowells; rowzing up our souls
 with *David*, and *all that is within us*,
 praise his Great, and holy Name: remem-
 bring that it is to him, who pondereth
 the heart, and despiseth the honour that
 only from the lips; and therefore (as the
 Apostle adviseth) to do it heartily as to the
 Lord, knowing that of the Lord, we shall re-
 ceive the reward; when for our rendering,
 wee shall be rendered unto, both the
 benefi

enefits of this life , and of that better
which is to come. Which the Lord grant
unto us All , for the merits of Jesus Christ;
unto whom with the blessed Spirit , we
desire to be rendered Thanksgiving , Ho-
our , Praise , and Glory , now and for
ever. A M E N . *Sep: 27. 87.*

S E R M .



S E R M. V I.

J O H N I. 23.

*He said, I am the voice of one crying
in the wilderness, make straight
the way of the Lord.*



He words are *John Baptists*, a
are part of the Gospel appoin
ed to be read upon this da
So the Church in her wilde
thought it meet; that next t
fore the birth of our Saviou

(the Feast of his coming in the flesh) I
fore-runner should be heard with his warni
found, to make way for his coming; It w
the office chiefly for which he was born (
his Father *Zachary* spake at his birth) to
before the face of the Lord, to prepare his wa
to be the Harbinger unto Christ; *He t*
not this honour unto himself; without a calli
thereunto, as many do now adayes, th
runne on Gods errand, without his Co
mission. He was none of those *αὐθήμερον* σσ

Luk. 1. 76.

Heb. 5. 4.

Ier. 23. 21.

as *Nazianzen* styles them) temporal divines, that start up like Mushrooms, in one night, into great professors:

Heri prophani, hodie sacrorum Antistites, veteres vitio, pietate rudes. Nazianz. Orat 21.

He had good warrant for what he did, a Commission granted long before from God himself, as he voucheth authentically record of it: no less than one of Gods chief Secretaries, the Prophet *Esayas*; He said, *I am the voice of one crying, &c.*

Isai 40. 3.

To examine this testimony then aright, we are to take view of the Original copy, and here we find at the fortieth Chapter, these words of my Text, first spoken ἐν τύπῳ, type-wise, concerning a deliverance of the Jewes from the bondage of *Babylon*; by the means of *Cyrus* King of *Persia*, unto whom this charge was therefore given to make all things ready, for that deliverance. But διὰ τύπου, under that type is prefigured a greater deliverance from the bondage of sin, and death, by the coming of Christ, whose coming to make it appear more lively, his forerunner is appointed to make way for the same; and that is *John Baptist*; he was intended chiefly thereby; so he applieth it unto himself, and with him compare the four Evangelists: All agreeing in this, that in him this Scripture was truly fulfilled; he was the *vox clamantis* indeed, that brought the glad tidings of a deliverance.

H. Grotius.

To lay out the Text as we are to interpret of it; there arise two parts to be considered.

Division.

1. The

1. The Preface, *I am the voice of one crying in the wilderness.*
2. The message, *Make straight the way of the Lord.*

In the Preface, we have these two particulars.

1. The quality of the messenger, *Vox clamantis, the voice of one crying.*
2. The place where he cryed, *in deserto in the wilderness.*

In the Message likewise, we may have many.

1. The Subject, *Viam Domini; The way of the Lord.*
2. The Act; *Conplanate (1); make straight*

(1.) *Planas & aquabiles facite (quod e'v'v' significat) nam purgare viam proprie dicitur (inquit Ulpian) ad libramentum proprium redigere, sublato eo quod superest. Th. Bcz3.*

But these two relating so ne each to other, we shall treat of them together: Of the reason in the order, and method propounded, by the assistance of him whose way it is, that

he would vouchsafe me to be his Harbinger unto your soules; though I be but the Ecclesiastical *Vox clamantis; the voice of one crying,* my first particular.

1. Part.
Verse 19.

This is Johns record of himself; when the Jewish sent Priests and Levites to ask him, who art thou? It may seem somewhat strange they should doubt of that; considering the parents of whom he came; his Father one of the chief Priests, an eminent person at Jerusalem; his Mother, she that was called barren, and so had the same to bring forth at once, a Son, and a miracle. But herein lay the ground of their e

Luk, 1, 36.

ir, they heard from *Moses* of a *Great Prophet* that the Lord would raise up; they heard from *Malachy*, that *Elias* must come before the *Messiah*; and now seeing *John* by his doctrine and deportment give tokens of a person more than ordinary, they enquire of him, *whether he be Elias, or that Prophet*. He was both in some respects, as Christ bare witness of him, and yet in both his answer is negative; He was neither of them in that sense as they imagined; A phancie there was at that time among some of a *παλιγγενεσία* or transmigration of souls; and so, he denieth himself to be such as they conceived him. He was indeed that *John* who was to come, in regard of the *Spirit and Power of Elias*; but not that very *Elias* himself, who was hurried to heaven in the *fiery Chariot*; And a *Prophet* he was, yea, and more than a *Prophet*; as shewing Christ present in the eye of flesh, which the others did only in the eye of faith. But yet he was none of the *Prophets* newly raised to life, as their question supposed: And therefore to put them out of doubt, he tells them plainly what he is; *Vox clamantis*, whom *Esayas* spake of so long before, there they might be satisfied concerning him, and seek no farther.

But *Vox clamantis* is *Vox equivoca*, and will bear a double acceptation, to be meant either of the voice of God, speaking by *John* his Minister, or secondly of *Johns* greater eminence in the delivery of his doctrine: Both these senses the Text will bear, and we intend to consider it,

Deut 18.17

Acts 3.24.

Malac. 4.5.

Vers. 12.

Math. 11.9

14.

M. Bucer;

Luke 3.17.

2King. 2.11.

Quod sc. Iohannes tantum ministerium vocis præbeat. Ipse autem Deus per Iohannem clamat. Chemnit. Luke 1.70.

In the former sense, *clamantis* referreth unto God speaking by *Iohn* as a King's his Heralld; so *as he speak*

the mouth of his holy Prophets since the world began; and as he will speak unto the worlds end by his Ministers appointed to declare his word

Isai 59.21. As we have his own word for it unto *Esa*

a Ostendit Deus sic nos alloqui, ut hominum ministerio operanti velit Calvin.

My words which I have put in thy mouth, shall not depart from the mouth of thy seeds

from henceforth, and for ever: which can be meant of those that were of the race of *Ab* according to the flesh, but so as elsew

2 Kings 2. 3.

b Non quod iuxta carnem ex illis prognati essent, sed quod sanctâ institutione ab illis erudirentur. P. Marr.

some are termed *the b Sons of the Prophets*; that is, such as were trained up in the Schools of the Prophets, for the educating of Gods people.

This course so established by God in the Old Testament, Christ re-established in the New; by giving, as for the first time, *Apostles, Prophets, and Evangelists*; so for the last, *Stoures, and Teachers*, to continue successively *for the works of the ministry, unto the world's end.*

Eph. 4.11.

Etiâ hodie clamat Iohannes exemplo & verbo & vocis suo tonitruo deserta nostrorum concutit peccatorum. Amb of.

The world hath ever, and ever have need of those that shall bring the good tidings of peace, not onely for such as

come out of darknesse, to be converted from the error of their wayes, but the children of light too, otherwhiles have need to have their sins being remitted, and themselves

ored to the favour of God; upon their repentance; and for this purpose (saith the Apostle) *Id hath given to us the ministry of reconciliation,* 2 Cor. 5. 19
 be Embassadours for Christ, and in his stead beseech and pray men to be reconciled unto God: An Embassage of so high concernment; could hardly be believed, if it came onely in the mouth of man; But that we have Christs warrant for it; *He that heareth you,* Luke 10. 6
heareth me: and, *whosoever sins ye remit, they are remitted unto them.* For what he said unto the Apostles, in this kind, *Id ad totum liturgicam nationem refertur,* it belongeth to all the congregation of Ministers; If *Tertullian* had not said we have no reason to doubt thereof, but for these last words of the Commission, *I am with you* Mt. 18. ult.
alway, even unto the end of the world: where not only those that were sent *vivâ voce*, to preach all nations; but all faithfull Ministers should ever should be in every age, are promised the presence of Christ; that is, the assistance of his Spirit, unto the enlarging of his Church.

Such honour hath God vouchsafed to men, (and many times, to the meanest of them) to use them *συνεργούς, workers together with him* 2 Cor. 6. 1.
 to the work of salvation; but that he can do it of himself, without Ministers, as an work without meanes or of word, or of Sacrament; This is confessed, that he can do, and doth many times, how and when to him seemeth

Posset quidem è cælo ipso loqui, aut Angelos mittere, sed in eo magis nostri rationem habuit quod per homines nostri similes compellat, ut eorum voce magis familiariter nos ad se adjiciat; Calvin in Isai. Hyperius meth. theol. l. 3. c. 12.

good ; and thus he can speak, immediately by himself, or can employ the tongues of Angel to make known his pleasure , but that were not so expedient for us, as may be seen by the Jews ; who having once heard the voice of God, entreated to hear no more of that ; but that *Moses* the man of God might impart his commands unto them. It is mercy in God then, to condescend so far unto us, as to make choice of men like our selves to be his messengers, and to employ them as his own mouth to speak unto his people : And 'it will be due in us, not to refuse him that speaketh (thus) from heaven, nor to esteem the treasure lesse that presented in earthen vessels ; lest for our want of reverence herein, the heathen rise up in the day of iudgement, and condemn us ; Even *Eglon* the *Moabite*, when he heares of a messenger from God, riseth out of his throne ; and that is no other which is spoken in Gods name, agreeable to Scripture ; the sound of Mans : the substance and tenour thereof Gods : and the Embassage is not his that delivers it, but the Kings, or States in whose name it is spoken. And so we to acknowledge the great King of heaven in his *Vox clamantis*, and to receive it, not as the word of men, but (as it is in truth) the word of God.

But a *Caveat* withall unto Gods Ministers that they speak in their Sermons, as the Oracle of God ; that is, the sound wisdom of Gods word ; not the fond conceits of their own braines much lesse that which is repugnant to Scripture, as schisme, sacriledge, resistin

Magistrates: Certainly this is none of Gods
 voyce, it is *Vox Rugientis*, the voyce of the 1 Per. 5.8.
Roaring Lion rather; or the hissing of the Ser-
 pent; It was his practice from the beginning
 to be a Preacher of disobedience. Our first
 parents found it so by wofull experience, and
 we have felt the like sad effects from his Mi-
 nisters now, whereby there is heard nothing
 almost but *Vox lugentis*, the voyce of many a
 one, crying indeed in another sence: many a
Rachel weeping for her children; Our Country Jerem. 31.
 is even become that *Rachel*.

2, This *Vox clamantis* relates unto the per-
 son of him that cryeth, and so Lucas B. ugenfis.
 the *Hebrew* seems to favour it, Hic enim spiritu & virtute
Elia *præditus*, fortissimè impie-
 tatem in seclatus est, & constan-
 tissimè Christi præconem egit, ut
 nemo esset qui se excusare dõsset,
 quòd clamantem non audisset.

al. koreh in the Prophet, the
 crying voyce, implying the
 oldnesse and liberty of *Iohn*,
 that he shewed in his preach-
 ing. That openly without fear of men, or re-
 spect of persons, he rebuked the people, and
 proclaimed the *Messiah*; In discharge where-
 of he so behaved himself, that he took for his
 title *Vox clamantis*, *I am the voyce of one crying*,
 as if he were nothing else but a voyce, exciting
 to repentance, and amendment of life; as in-
 deed, every thing almost about him may seem
 to have done somewhat that way: *Ipsè habi-* Tertullian
us sonat; his apparel, diet, his place of abode de pallio.
 were as so many Sermons of mortification;
 even to look on him was to hear him preach,
 though he opened not his mouth, he taught
 by his actions, the most effectuall way of prea-
 ching.

Again, in regard of those unto whom he
 cryed, his crying implyeth their spiritual dea-
 nesse, and hardnesse of heart, that such the
 were as *Stephen* after called them, *stiffe-necked*
and uncircumcised in heart; and eares; The
 world was ever, will ever be sick of this di-
 sease; the voyce of a Cryer is no more the
 needs; Against crying sins, we may be al-
 lowed to be *Boanerges*; to come with the thun-
 der of the law, when the soft voyce of the
 Gospel will not be heard. It was the way that
 God himself took to procure audience unto
 his Sonne, speaking in so loud a voyce, that
 the Auditours *said it thundered*; And God
 true* servants have never forborne to thun-
 der in effect, against what is unlawfull, al-
 though it hath cost them the punishment of
John Baptist, to be cast into prison. But no rea-
 son for any (here) to complain, that the
 mouthes are stopped in this kind; They may
 cry aloud and spare not, *lift up their voice like*
trumpet; they are liked best, most cryed up, that
 cry down sin, that *shew the people their trans-*
gression: even in the Kings Chappel, and in the
Kings Court; the meanest Prophet may re-
 prove, and not fear to be reproved for it, so long
 as he *speaks the words of truth and sobernesse.*

And herein the Lord is gracious unto us
 that though he *hath given us the bread of adver-*
sity, and the water of affliction, yet he hath suf-
 fered this *vox clamantis* to be heard among
 us; Onely (under favour) it were to be wished
 that some which are ablest to cry in this kind
 for their worth and parts, did not stop the

own mouthes, now in this time of greatest need, when the Church and government, are cryed down by the sonnes of thunder: We hear in the Prophet a *Woe* denounced against *Z char. 11.*
Idol-shepherds, that is, such as *have mouthes and* 17
beak not; I shall say but this, that heed would *Pf. 135. 16.*
 be taken, *ne silentium clamet*, that this silence
 be not a crying sin; This, for the quality of
 the messenger, come we next to the place
 where he cryed, *In deserto*; in the wildernesse.

THis was the School wherein *John* was *Second*
 bred, untill his shewing unto *Israel*, and *Part.*
 this was the Diocesse wherein he preached:
 This may seem strange, that he should preach
 in a wildernesse, and loose his labour by speak-
 ing there, where none was to hear him, but it
 was not so desolate altogether, as to affoord *Luke 3. 3.*
 no Inhabitants. Saint *Luke* calleth it *the Coun-*
try about Iordan, where though there were not
 many houses, yet some there were, and that
 of *Johns* Father among the
 best; But the fame of his pre-
 aching was such (it seemeth)
 that it changed the wilder-
 nes into a populous City, for *all Ierusalem went*
out to hear him, nay all Iudea, (saith Saint *Mat-* *Mat: 3. 5.*
thew) *and all the Region round about Iordan*. It
 might be out of curiosity, to hear some new
 doctrine, (as people are wont to runne vio-
 lently that way) but considering the found-
 esse of the Preacher, we will call it their zeal,
 and so I may *ad erubescenciam vestram dicere*; *1 Cor. 6 5.*
 speak it to the blushing of many among us; *As Erasmus*
 renders it.

*Tanta erat vis & virtus sua
 pradicationis, ut deserto civita-
 tem gentium concursu efficeret,
 &c. Stella.*

Pfal. 29 2. that will scarce take the paines to step out
 their Chambers to *worship God in the beauty
 holinesse*; when they thought not much to go
 into the wildernesse to hear *John* preach.

But why must this be done in a wilderness
 would not *Ierusalem* serve as well, where the
 people might better be called together to hear
 a Sermon? The reasons are diverse; and
 these among other.

Chap. 40. 3 1. *Esay* the Prophet had so foretold it; and
 so this Scripture must be fulfilled; The Pro-
 phet thereby the term of a wilderness impli-
 eth the desolate estate of the Church in the

*Allegorice Isaias desertum
 vocat miseram Ecclesiam vastita-
 tem.*

*Sed Dominum viam repertu-
 rum per inuia.* Calvin.

bondage of *Babylon*, but a-
 sures them withall, though
 though there appeared
 more escape then in a wilde-
 ness; where the wayes are

obstructed with thornes and brakes, and other
 incumbrances, yet God would make his way
 through all, for their deliverance; The li-
 does *John* the Baptist here, though the Church
 at that time seemed barren and unfruitfull, yet
 by the coming of the *Messiah* it should flourish
 and blossom as the Rose. Though nothing be
 beasts now seemed to range in it, *genimina
 perarum*, as he termeth them, a race of vipers
 yet by the preaching of the Gospel, the
 vipers should be changed into children
Abraham.

Isai. 35. 1.

Mat. 3. 7.

2. This preaching in a wilderness represe-
 teth the liberty, and universality of the Gospel
 in comparison of the law; then the Church

Cant. 4. 12 was *hortus conclusus*, (as *Solomon* pictures

A Garden inclosed, a spring (but
 up, a fountain sealed; so guard-
 ed with a Cherubin, and fla-
 ming sword, that no Gentile
 could enter thereinto, but
 now 'tis become like a spaci-
 ous wilderness; all may come
 into it. The grace of God ἐπιείσθευσεν, saith Rom. 5. 15.
 Saint Paul, hath broken forth (like the course
 of waters) unto all; and so the gift which is
 by grace, is justly called by St. Iude, the com-
 mon salvation.

3. This preaching in a wilderness directeth
 the means whereby we may become meet
 hearers of the Gospel, that is, by forsaking the
 pomp of the world, the noise and tumult of
 Jerusalem, all our trust in earthly things, and
 to rely on God alone, and his good pleasure;
 for so long as we trust unto our own strength,
 and rely on worldly succour, we receive not
 Johns doctrine of repentance, nor admit the
 comfort of a Saviour; *I will bring her into the* Hof. 2. 14.
wildernesse (saith God of his
 Church) *and speak comfortably*
unto her, speak to her there,
 where he may be heard with
 lawfull silence, without noyse,
 or distraction.

Hereby is not meant, that we should be-
 come Hermites, and live secluse by our selves
 out of humane society; but this is intended,
 an holy retirement (so oft as might be) from
 the noise of the world, *χωρησάτω* in Saint Pauls
 term, to withdraw and sequester our selves
 other-

*Legis doctrina in angulum il-
 lum Iud. populi conclusa, Evange-
 liū autem quod à Iohanne cepit
 predicatur in vasto deserto: est
 enim doctrina liberrima in púb-
 lico, tam communis omnibus
 quàm hoc cæli lumen. Luther.*

Iude ver. 3.

*Deserta enim minùs habent
 strepitus, minùs offensionum,
 quas mores, & vita ac gestus
 hominum in urbibus exhibent,
 hinc Prophetæ, &c. Christus se-
 cessit à turbis. Aretius.*

2 Pet. 3 9.

otherwhiles, that we may the better converse
 Psal. 4. 4. with God, by holy meditations, and devout
 soliloquies, to *commune with our heart in our
 Chamber, and be still*; that every one may say
 Psal. 85. 8. with David, *Audiam quid loquatur in me Deus
 I will hear what God the Lord will speak.*

Or if this privacie will not be had, (as never

*In turba & convivii faciat
 sibi cogitatio ipsa secretum.*
 Quintil. Instit. lib. 10.

more hardly then at this time
 when every place is filled with
 clamor & confusion) yet, *faci
 at sibi animus secretum*, we ma

be alone even in company; having our conver
 sation in heaven, and fixing our thoughts o
 heavenly things: *ἐν κρυπτῷ τῆς καρδίας* (as St. Ba
 speaks) in the closet of our hearts (if all be we
 there) we may be retired from the world, and
 go no farther for a wilderness.

No ^{such} employments need hinder us from
 this; David, and Esther, for King, and Queen
 Joseph and Daniel, for Courtiers and States
 men; they could all be at leisure for the pra
 ctice of piety; amidst all their pleasures, and
 engagements, to converse neverthelesse with
 Numb. 16. *the God of Spirits*. I have done with the place
 22. and come at last unto the message; *Mak
 straight the way of the Lord.*

Third Part. **W**E could hardly expect to hear thi
 from the wilderness, but that the
 doctrine should be wilde as the place; at least
 something tending to separation, or the like
 By his preaching in woods, and forbearing
 the Temple, he might seem to countenance
 that very way; and 'tis marvell that our new
 fangled Teachers alledge not *John Baptist* fo
 their

their Founder, as well as those of the Church of Rome do, for their monastick life.

But we need not to fear any such thing from *John*, whence he took his Commission, he takes his message, and that is no more, but the point of repentance, which was never known to raise tumults in a State, but to be the onely means to suppress them: To allow of the message then and weigh it aright, 'tis presented unto us in the form of a metaphor, and this al-

uding unto a ^a custome used

by Kings, and Generalls of Armies in their march, or military expedition. They had

certain ^b Officers (*ὀδοποιούς*,

munitores) to level the way, that nothing might hinder them in their journey. So at *Titus*

Spasian his coming to *Jerusalem*, *ἀνεπλήσθη τὰ*

ὄρη, (saith *Iosephus*) the valleys were filled,

the hills abated, the woods cut down, along the coast, for his easier passage. Answerable

hereunto, This *King of Kings* (as he is styled *Rev. 19.*) in his spiritual progress unto our

souls hath his *πρόδρομος*, or fore-runner to prepare his way, that nothing may hinder him in

his coming unto us; Come (indeed) he can by his power, and nothing shall hinder him, as

he came unto *Paul* at his conversion; but that is not a way so easie for us; such a coming God threatens to the Jewes, *Mal. 3. 1.* *Behold he shall come (saith the Lord of hosts) but who*

shall abide the day of his coming? or who shall stand when he appeareth? for he is like a refiners

fire; not to be endured of such as are nothing but

^a *Sicut fieri solet principibus solenni comitatu in urbem ingressuris. B. 2a in Matth. 3. 3.*

^b *H. Grotius citing Xenophon.*

Ioseph. de Bello Iud.

Acts 9.

Mal. 3. 1.

Verse 2.

but dross, unclean flesh is not mettall for such furnace: unto such alone he will arise a Sun
 Mal. 4. 2. *with healing in his wings*, that by godly fear, and pure affections, are prepared for his coming. Nor it is not his usuall way neither, we are not to expect he should come unto us still, as once he came unto the Apostles, *in the sound of mighty rushing wind*: like that which *Elijah* sometimes heard, *renting the mountains, and breaking the rocks*: although sometimes he do come the way, or make his way rather like that famous

Acts 2. 2.
 1 King. 9. 11.
 * *Annibal adhibito incendio,* * *Generall thorow the Alps with fire, & vinegar, by the heat and sharpnes of persecutions*
 * *infuso aceto, scopulos fregit.*
 Livius, Dec. 3. l. 1.

The ordinary way he is pleased to take, Rev. 3. 20. to *knock at the door* of our hearts, by his gracious inspirations; to exhort, and invite us, by his Word, and Sacraments: But when we are raised by this meanes (as by the right hand of the meane) and are stirred to repentance, then *Acti agimur* we are to obey his grace moving us: Our will is he

Qui filii Dei sunt, aguntur ut agant, non ut illi nihil agant.
 Aug. de cor. & gra. cap. 2.
Sicut Cylindrum primò motum, mox suo impetu volvitur, &c.
 A. Gell. noct. At. lib. 6.

in the manner of a Bowle, that by vertue *vis impressa*, (the force imparted from the Agent) is set on rowling; yet so, as the aptnes of the round forme conduceth somewhat unto the motion.

It is our part not to resist his grace, and holy Spirit, not to stop our ears, not to harden our hearts, nay more, to stirre up the good that is in us; by pious incentives to enkindle that fire, that we receive not his grace in vain

y devout invocation to pray with *Da- Psal. 5. 3.*
id, make thy way straight before my face: and
 with *Solomon; The Lord God be with us, let him*
not leave us, nor forsake us, that he may incline our
hearts unto him, to walk in his wayes: Lastly, by
 penitance to remove these
 impediments, these stumb-
 ing-blocks of sin that lye in
 Christs way; who will come
 as a Redeemer unto them
 alone) that turn from transgression in *Iacob; Esay. 59. 1.*
 Otherwise he may and will come as a Judge, ^{20.}
 but not as a Saviour, or Redeemer unto them.
 So that *vita recta* is *vita correcta*, to amend our
 lives, is to make a straight way; to suppress
 our lofty, and high swolne thoughts; these
 mountains, and hills to be brought low by un-
 eigned humility, to reform our depraved, *Isai 40. 4.*
 and perverse conditions, these crooked wayes
 to be made straight according to the rule of
 our heavenly Master: to moderate our fierce,
 and outrageous passions, these rough wayes to
 be made ^b smooth, by gentle-
 nesse, meeknesse, and the like
 vertues. This is the way that
 Christ himself trod in the
 dayes of his flesh, and by this
 way he would come unto us;
 He stayes but our leisure to
 make it ready for him: you
 may hear it from his Prophet *Isaiah, Expectat*
Dominus ut misereatur. The Lord waiteth that he *Isai 30. 18.*
may be gracious unto us: Could we see what
 need we have of his coming, by the sight of
 our

*a Opinio sc. proxima justitia
 & persuasio impunitatis, ut ita
 dura & aspera via in leves fa-
 ciles & expeditas vertantur,
 &c. Chemn.*

*b Quod sit, si salebrarum
 asperitas conteratur (nam id
 & or significant) ut quando ter-
 ra contunditur, qua ad doctri-
 nam contritionis pulchrè conve-
 niunt, vult enim Deus habitare
 in fracto & contrito Spiritu
 Isai 66. 2.*

our sins, and our misery by sin, we should not let him wait for us, but sue unto him, and importune him with *Dauids* passionate, earnest longing, *Psal. 101. 2*. *O when wilt thou come unto me?* And look what resolves he there makes, to prepare himself for so great a Guest the same should we, and ought so to do as wee hope to obtaine his presence among us.

But see the course of the world herein, and this may seem to be the least of our care, as if the charge did run quite otherwise; make straight your own wayes, and not that of the Lord: The practice of men runs chiefly that way, wholly to mind their own ways, to make them straight for the compassing of their ends; and for Gods way, *Ipse v:derit*, let him see to that. It is thus with the most of us, we follow each other like sheep in a track; *non qua eundem est*, but *qua itur*; walking (as the Preacher notes) *Eccles. 11. 9* *in the wayes of our heart, and in the sight of our eyes*, and never set our selves about the way of the Lord, to prepare for his coming: untill we are going the way of all flesh, and are even within the hemisphere of the other life.

Some inclinations we have perhaps, some times that way, but it is onely as a morning cloud; let a trifling pleasure, or some sorry profit come beside us (as the golden balls to her in the fable) we are apt straightwayes to turn out of the way, and forget the *race that is set before us*, but *εὐθεΐα* here, imports as much as *εὐθυμεΐα*, a path so straight, as no turning aside

unto any thing else, no turning back to our former courses.

And *rectas facite*, meets with another disease of the world, that is, talking much about the way of the Lord, great discoursing of Religion, but little or no doing at all; as if it were *rectas dicite* onely; some goodly words, and no more to be thought on, a fair shew of leaves, and no fruit at all; but *rectas facite* is the charge, not to be talkers of this way, but doers of it.

And yet (*rectas*) requires something more at our hands, a right intention we are to proceed with, in the way of the Lord; that our obedience be not out of fear, vain glory, covetousnesse, &c. but onely for the Lord himself, and for the glory of his Name. It is one thing In 1. sent. dist. 1. (say the Schools) to seek God for fruition, or to enjoy him; another to seek him for commodity, or make use of him; One thing to seek him onely for conscience to know his will, and do thereafter, another to seek him to serve our own turns, and make advantage by it; one thing to seek the face of God, to take delight in the light of his countenance, another to seek the hand of God, that it may be opened, and fill us with good: To seek him thus, is not the right way; the Jewes he blameth for so seeking. Hoseah 7. *They have not cried unto me with their heart, when they bowed upon their beds, they assemble themselves for corn and wine: seek him they did, after a sort, when his chastening was upon them; but it was not with their heart, not with a desire to regain his favour,*

your, It was for nothing but to have their empty Barn, and Cellar supplied with Corn, and Wine, the want whereof made them howle
 Ro. 16. 18. like beasts: and so by their crying, *they served not God, but their own belly*; which is that, that God here complains of, and we to beware of doing the like: It is true indeed in our coming
 Heb. 11. 6. to God, we are to *believe that he is a rewarder of them that diligently seek him*; and we
 Ver. 26. may with *Moses have respect unto the recompence of the reward*: But still, the principall end must be, the glory of God, this the mark we are chiefly to aym at, in our seeking, and serving of him.

There is something yet behind in the Text that calls for our speed in this godly employment, *Εὐθύατε* is in the present tense; allowe us no time to put it off, but out of hand to go about it: what ever our other busineses are this first to be done that most concerneth us. And this is not all neither, *Εὐθύ* is quickly; an adverb standing in the forefront of the verb to excite and quicken us (slow as we are in spirituall matters) not to let slip this opportunity, which being once lost, can never be recovered. *Behold, now is the accepted time, behold now is the day of salvation! to work it out now*
 2 Cor. 6. 2. while we have the light, before the night of death overtake us, before we be gone too far on that way, from which there is no returning.

But this is a motive at large as we make it it may serve all our life-time; There is some what more particular now, that the rod of God

Gods judgements is upon us; even to drive us into the way of the Lord, when all wayes below are ³ ~~distracted~~, and full of danger. *3 obstructed*

To pursue our sinfull pleasures still, were a strange kind of stupidnesse, when the *fury of* *Isai 42.25.* Gods anger hath set us on fire round about; even while he is storming us with his judgements, men to provoke his wrath against us. We

laugh at the * *Thracians* for no better then mad, that when it thundered and lightened most, shot their arrowes against heaven in threatenng wise,

* *Thrices dum tonat fulguratque, in caelum sagittas excutunt, Deo minitantes, quod nullum alium praeter suum esse arbitrantur.* Herod. U. e. p. e.

and what other do we by our oathes, and blasphemies, but shoot arrowes against heaven, and challenge the Almighty! so long it will be in vain to complain with the Prophet *Jeremy*, how long shall I see the standard, and hear the sound of the trumpet? It is Gods answer there; *For* *people is foolish, they have not known me,* were never the wiser after all those sufferings; and till that were done, his anger would not be turned away, but his arme stretcht out to inflict new punishments.

I. r. 4. 21:
Verf. 22.

There is one motive yet that comes nearer then all, from time of Advent, and from this day especially; the last of that name. Whereby the Gospell of Christs fore-runner, the Church would teach us to prepare for his coming in the Feast approaching: that we keep the Birth-day of so great a Prince in some measure answerable. *Mη φαιδότητι σώματος,* *adversus*

Orat. 4:
Julian. 2.

Nazianzen speaks, not in the magnificence of gorgeous apparell, and costly fare, (indeed,

our wants take an order for these, our exceeding that way) *ἀλλὰ ψυχῆς καὶ ἀγαθότητι*, but in the purity of the inward man, in the joy of the spirit. This we may all, and the more of this now, by how much shorter in the other: even to make a vertue of necessity, and turn all our mirth to *Gaudere in Domino*: This joy none can take from us, yet.

Phil. 4. 4.
Iohn 16.
22.

As we have time then, (now more the ever for this purpose) to bestow the more in the decking of our souls, that we come not into the presence of Christ, *vitiorum pannis involuti*, (as St. *Austin* warns us) cloathed in the rags of our wonted corruptions; to search, and examine all the corners of our hearts, that no sin lurk there to offend the eyes of his glorious majesty: to come furnished with charity, meekness, humility, &c. as the trimmings of our faith, the wedding garment.

Augustin.
Ser. de
temp. dom.
2. Adv.

Secundum quod unumquemque ornatum bonis moribus viderit, ita illi gratiam suam misericordie dispensabit. Aug. *ibid.*

As he seeth us thus prepared, he will come the more furnished with gracious largesses of his mercy; will not be behind earthly Princes, in munificence on his Birth-day.

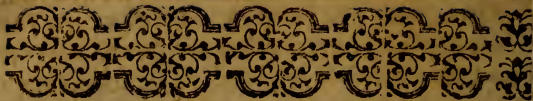
Thus (as the Prophet *Hosea* speaks) *after two dayes he will revive us; so many as shall be partakers of his feast at the holy table, and the third day we shall live in his sight*, by eating of the living bread that came down from heaven, and shall thereby receive all the benefits of his merits: Remission of our sins for one, with the assurance of inward peace, the peace of conscience. And who can tell but that the

may be the pledge, and earnest of outward peace, even that with our enemies! It was so unto *Jerusalem*; The Prophet next before my Text, bids cry unto her, *that her warfare is accomplished, that her sin is pardoned*; The forgiving of the one, is the finishing of the other: It would the sooner be so with us, if following the Prophets, and *John Baptists* counsel, we did make straight the way of the Lord, that nothing might hinder him from coming to help us: Then would he make a straight way for us, unto that peace so much desired: both filling valleys, and flattening mountains, removing all obstacles that lye in our way, which that he would do, we make our addresse to his throne of grace, in part of the Collect of this day. Lord raise up thy power, and come among us, and with great might succour us; that whereas through our sins and wickednesse, we be sore let and hindred, thy bountifull mercy may speedily deliver us; through the satisfaction of thy Son, our Lord; to whom with thee, and the Holy Ghost, be Honour, and Glory, world without end. A M E N.

Scp: 26 59. 2.

N 2

S E R M.



S E R M. V I I.

R O M. 12. 21.

*Be not overcome of evill, but overcome
evill with good.*

*Militia est
vita homi-
nis super
terram.
Iob. 7. 1,
Secund.
vet.*



*He life of man is a warfare upon
earth, his enemies are those of
own house; his fleshly affections
a kind of viperous generation
that destroy the womb that
breeds them: we are the field
in which they spring, and we are the field
in which they fight, and we are the ene-
mies too, against whom they fight; they
fight in us, against us; 'Tis Saint Peters me-
taphor; *στρατεύονται*; they war against the soul
and with too good successe, do oft gain the
victory over her. Sometimes pride and am-
bition swayes the Scepter within us; the
lust and covetousnesse, get the dominion
untill Anger, and Revenge, snatching the
Empire from each of them, usurp the sole ty-
ranny over us. Affections more violent are
out*

*1 Pet. 2.
11.*

outrageous then any of the other affections :
 Other affections do win the soul by assault; but
 these at once over-run her, and like a mighty
 tempest, bear all down before them; minding
 nothing but the dispatch of their fury, though
 with ruine and destruction. So that great need
 we have to beware of this evill, and with our
 utmost strength to conquer it; which is that,
 our Apostle adviseth every one in this precept;
Be not overcome of evill, but &c.

*Cetera vi-
 tia impel-
 lunt ani-
 mos, ira
 precipitat.
 S. r. de ira.
 l. 3.*

*Deut. 30.
 15.*

Here is good and evill set before you this
 day, and it is at your liberty whether you will
 choose, either to overcome with the one, or
 be overcome with the other.

No fatall decree or necessity
 compells you to either. If any
 such thing there were, then
 were our preaching vain, and
 your labour also were vain;
 vain striving to reverse what
 heaven hath determined. It
 is (we see) the Apostles coun-
 sell unto the *Romans*, whom he

*Τὰ ἄλλα οὐκ εἰσὶν αὐτε
 ξύβουλα, ἀγούται γὰρ μάλλον
 ἀπὸ τῆς φύσεως, ἢ πρὸς ἀγού-
 σιν. Damasc. l. 2. 24*

*Homines igitur qui iracundia
 se permittunt, divino illo libe-
 tatis dono se spoliant, & cum
 non agant sed agantur, non inter
 homines, sed inter pecudes sunt
 numerandi, Donzellinus: de
 ferendis injuriis, Remed.*

would not (certainly) have deluded with a task
 impossible, nor have made them doubly misera-
 ble, by seeking to avoid a misery unavoidable.
 It was their practice, not their destiny to be
 revengefull; who being descended from war-
 like ancestours, thought it base, and degene-
 rous, to suffer the least injury to passe unreven-
 ged. And hence (likely) it is, that *St. Paul* dil-
 wadeth (them) more expressly from this sin,
 then any of those other Nations unto whom
 he sent his Epistles, that he chargeth this do-

Strine upon them with such variety of persuasion: as knowing how hard it is to reclaim men from a vice of tradition. That summing up the whole charge in this verse of my Text, he arrayeth it in the language of war, as best agreeable to their military condition; as if thus he had said in plain terms; That shame it was for them who had overcome Nations, to be themselves overcome of evill; the vile passion of revenge. That after all these great

* *Nulla est tanta vis que non ferro, ac viribus debilitari frangique potest, at animam vincere, iracundiam cohibere, fortissimi est, Laëtant. Instit. l. 1.*

victories obtained on others, there was one yet far * greater remaining over themselves, by patience, and meekness, which is to overcome evil with good.

Division.

So, the matter of his advice consists of two parts; a dehortation, and an encouragement; And the same shall be mine in the prosecution.

The Dehortation in the former; *Be not overcome of evill.*

The Encouragement in the latter; *But overcome evill with good.*

In the treaty whereof while I am as the trumpet, to excite you to the Battail, *my hearts desire and prayer is*, that it prove not only a sound, but that it may more affect the hearts, then the eares, of those that hear me. I begin with the Negative part, or dehortation; *Ne vincitor à malo. Be not overcome of evill.*

First Part. **I**T is a misery to be overcome, whereby we become subject to the scorn, and insolence of the Conquerour: yet if our Adversary be noble,

noble, our sorrow is the lesse, that he onely overcame us, whose vertue (as it were) deserved a victory: But where the unworthinesse of the Conquerour meets together with the overthrow, that makes the misery extreme indeed: Now both these mischieses befall every one in the act of revenge. He is overcome, and that by the worst of enemies, evill it self; nor this by a single onely, but a manifold evill; three in one.

1. By his own anger, and impatience, that stirres him to revenge.

2. By the injury of his enemy, which he covets to revenge.

3. By the malice of Satan, who forwards the revenge; By all those he is overcome, as may appear in each particular; have you but the patience to hear the manner thereof, in the order proposed; and first, how he is overcome of anger.

To be overcome is to suffer that which we are unwilling to undergo, and this, does every one that is affected with anger. He suffers anguish & grief from his adversary, and therefore betakes himself to revenge: which is no other but the acknowledgment of his grief and vexation: And therefore Anger of all the affections may best be termed (as St.

Chrysostom notes) *πάθη τῆς ψυχῆς*.

a passion of the soule; because he that is angry, is not so much agent, as patient rather, and suffers a kind of agony in the

Chrysost. ad Antiochen!
Hom. 62.

Dolorem cum inferre vult patitur, amara solitudine ne non contingat ultio, anxius.
Val. Max. lib. 9. c. 3.

fit of his anger: But you may see all the effects

of an overthrow; those that usually befall such as be overcome. First, in regard of the body, which it ransacks as a City that is taken by the enemies, filling all with tumult, and confusion; employing the members, some, as instruments of its fury, the hand for striking, the tongue

Vultus minax, torvus aspectus pallor in facie, in labiis tremor, stridor in dentibus, verba rabida, effrenata convitia, manus ad caedis violentiam prompta, nisi gladio interim vacua. odio tamen furiosa mentis armata. Cypr. de Zelo. Qualem intra putas esse animum, cujus imago extra tam fœda est. Sen. de ira. lib. 2.

for reviling; others as the patients of it, as the eyes in flaming, the lips in trembling, the teeth in gnashing. Nor be the colours here wanting neither, but set up to the view, in token of victory, either a gaily paleness, like the guilt of sin, or a bloody redness, like the rage that kindled it:

And yet these are but shadowes of the disorder within; which could it appear, and shine thorough in its true deformity, were enough to amaze, and startle the beholder.

Then secondly, you may see the effects of this overthrow in regard of the soule, which it holds in captivity, dispoyling, and robbing her of all her chief faculties, that should lend their assistance: The reason, and memory can have no audience in this garboyle. The senses become

Qui eo morbo laborat neque cernere, neque audire rectè quidquam valet, sed rabie quadam efferatur, & rationis fit expers. Plato in Tim.

senselesse, and loose their employment; So as the party like a person possessed, neither hearing, or seeing any thing, rusheth head-

Sine id tempus veniat quo ipsi jubeamus, nunc ex imperio ira loquimur. Sen. de ira. 3.

long, he knowes not whither: does all *ex imperio ira*, from the command and violence of

Passion.

passion. The man is expelled, and anger rules all: The Comædian noted this in his angry man, when he makes one bid him, *Ad te redi*, return unto thy self, he was gone out of himself by anger, and had need to be recalled by friendly admonition.

The last evill of an overthrow is death; nor is this wanting here, *Stultum interficit iracundia*, saith *Eliphaz* to *Job*, *wrath killeth the foolish man*; Job 5. 2.

It doth so either way. First with a spiritual death, depriving him of God his true life, & all the comforts of his spirit; that he is no more but *ambulans cadaver*, a walking car-casse, being deprived of the true soule, that should quicken and enliven him. Then oft-times too, with a bodily death, when inconsiderately rushing on revenge, he fighteth on that mischief himself, which he intended to another; or, but at best, doth accompany him in the overthrow. An instance whereof we have too often, in so many paires of duellists, the bravest Actors of revenge, and such as the age most highly accounts of, where either party that engageth, is both sides in danger, if he have successe in his rage by the death of his Adversary, *vincendo victus est*, he is overcome conquering; The law, and his conscience embitter the triumph, the one pursuing him with just revenge, the other with the guilt of a slaughtred Christian. If he miscarry in the combat (as victory is doubtfull) his overthrow is here doubled with infamy,

but

He that loveth not his brother, abideth in death. 1 John 3. 14. Quam utique sibi irrogavit, eum enim amor vitalis calor sit Animæ, ejus extinctio mors est spiritualis. Paris. de mor. cap. 4.

but in the next world with——(God knows what) worse : *Purpuream vomit ille animam*; he poureth out a bloody soule, even panting with threats, and dire revenge, and what can he expect at the hands of God, but that he become the eternall monument of his just vengeance! Thus you have seen him overcome by one evill (and that were misery enough) but evill seldome comes alone, another followes on the neck of this; he is *victus ab injuria*, overcome of that injury which he seeketh to revenge.

His very act of revenging doth witnesse so much, for had he not been overcome, he had not entred on revenge, unto which he now flies as the redresse of his injury, thinking by this meanes to mend himself, whereas it proveth clean contrary; for while he striveth to be revenged of some outward injury done by man; he bring on his soul a far worse by sin, which tyrannizeth and insulteth over her, and detaineth her in bondage more slavish then that of *Egypt*, or *Babylon*. Besides, by revenging too, he becometh accessory to that evill

which he revengeth on his enemy; and thereby makes himself the greater offender of the twaine: *Quia duplicat malum*, sayes *Tertullian**, because he doubles that evill which was but single before, and seconds the fault of another by his own transgression.

Non minus enim mali est referre injuriam quam inferre.
Lactan. 6. 18.

† *De patientia cap. 8. Qui minorem etiam retorquet injuriam, nequior eo qui prior inferendi auctor erat, quum injurii hominis factum sequens, vituperationem in seipsum transfert.* Tyr. Max. Ser. 2.

Prov. 26.4 Thus by answering a fool according to his folly, he

he becometh like unto him, nay, is a more fool
 than he, according to *Solomon*; *He that is hasty* Chap. 14,
of spirit (that is, the angry person) *exalterh* fol- 29.
 y, is a fool in the highest degree, that is thus
 improvident for himself. St.

Hierome reports it for one of the Proverbs of *Aristotle*; *Ig-* † Cited by Bapt. Nuza. tract.
dem gladio ne confodias; do not stab the fire with
de dil. Etione Inimicorum.

the sword: giving his exposition therein; that
 when an enemy like fire, incensed with ma-
 lice, sparkles out in reproachfull speeches, a
 fool he were that would come with the sword
 of revenge to encrease the combustion, and
 not rather with the water of his teares to
 allay the heat; he wailing the miserable state
 of him, that is thus on fire with malice: but so far
 is the revenger from this, that like the moath
 to a candle, he leaps into the flame himself,
 and endures a worse punishment, then that he
 would inflict on his enemy. The worst he
 can do unto him, is but some temporall mis-
 chiefs, in his body, or his goods, or his good
 name, but to himself he procureth a spirituall
 vill, even to the slaying of his soul; And so

becomes he as the † Bee, that
 by stinging acquireth her own
 death, and dies her self in the
 wound that she gives another.
 So this is enough to shew him
 how he will overcome, and too

*Nonne videtis Apem, quem-
 admodum moritur aculeis, per il-
 lud nos animal docet Deus, ne
 proximos afficiamus tristitia,
 ipsi namque prius mortem exci-
 pimus.* Chrylott. ad Antioch.
 hom. 68.

much for his misery, if rightly considered; but
 yet a third evill is behind, and the worst of all
 three, he is *victus a diabolo*, overcome by the
 evill.

Although

Although the souldiers win the battell, yet the victory is ascribed unto the Captain, or Generall, that leads those forces; and such is the devil here, the chief Agent in this conflict, that sets those instruments on work, so to win more souldiers to his side: whereby (accord-

Ambrosi. de offic. 1. Diabolus venator ille est callidiss. qui per acceptam avem inclusam caveâ aliam comprehendere nititur. &c.

ding to St. Ambrose's comparison, he plays the part of a crafty fowler, who takes one bird by another, and having caught thine enemy fast, in

his snare of malitiousnesse, urgeth him to reproachfull language, that so thou an unwary bird answering him with the like note, maist be taken likewise in the same snare. And to

Mat. 13. 28

this purpose it hath been observed that the devil is called ἐχθρός ἀνθρώπων in the Gospell, the hostile man; because he assaileth men by man, and makes one the Engine to o'rethrow another.

Basil. hom. 10. de ira.

Whereupon it is St. Basils advice, that when we see any man offending us, by contumelious words, or actions, we should conceive him to be λίθον βεβλημένον, &c. a stone cast by the devill against us, and so place our anger aright on him that sent it, and not on the party that is sent upon us, but rather to take compassion on him, who for that time is not

† Vis tibi demonstrem animam spumantem & immun-dam? Cogita irascentes, & ebrios ex ira, &c. fusè Ch yi. ad Ant. 30.

himself, but like one † possessed with a devill, is violently borne unto those outrages, by the spirit that is in him; so that to be like him in malice,

is but to come over to the devill, and to take his yoke upon us, who contriveth injuries as a stratagem

stratagem to provoke our impatience, and thereby to increase his cursed dominions.

And thus without more adoc, we have brought the Revenger to his third overthrow, and that is his highest, or superlative degree of misery, we can go no further. Now meet it were, that we assay how to deliver him from this plunge, and withall to defend our selves, from the like hereafter; Both which we may do, by making use of convenient remedies: For that which is past, there is no other way but only repentance; with showres of teares to quench those raging flames of anger, and that fire of hell, which thine anger unrepented of, hath kindled against thee. Then, for the time to come, the prevention were easie if we would our selves: if we did not maintain our enemy against us; But we give way unto it our selves, we cherish the Serpent in our bosome, that frets and corrodes us. For without our consent, nor crosses, nor enemies, nor all the powers of earth and hell could move us to anger: for as it was smartly said of the

† *Turkes*, and their immense conquests; that they gained more, *nostrâ ignaviâ quàm suâ virtute*; by the sloth of Christians, then by their own valour, so it may be as truly of these temptations; that they more prevaile by our negligence, then by any strength that is in them: we never strive, nor take armes against them, but like those weak Christians

† *Icon. Animorum. Quas graves nobis non ipsorum merita, sed nostra delicta fecerunt. Leo. de Quad. Ser. 1. -- Neque nos hostium fortitudine, sed sola vitiorum nostrum impuritate superari. Salv. de gub. lib. 7.*

Ante aciem multi victi, sine congressione prostrati &c. Cyp. de laps.

in St. *Cyprians* time, that revolted to idolatry, before any persecution once assailed

them; so are we in like manner *ante aciem victi*, overcome almost before the encounter; nay, foyled and vanquished by anger, without so much as a thought to withstand it.

But no longer to detain you from the remedies, the means to prevent this dangerous mischief are principally these.

Sicut qui expectant obsidionem contrahunt & in promptu collocant quibus est opus, nihil spei collocantes in his que sunt extra civitatem. Ita nos oportet adversus iracundiam, &c. Paut. de cohib. ira.

1. As against an enemy: *stare in procinctu*, to keep watch, and ward against it to meet the first motion thereof arising in our hearts: which we may easily suppress and vanquish at the beginning;

but if we suffer it to kindle with delay, it will break forth into a flame, that will hardly be quenched.

Then secondly, to withdraw those forces whereby it takes advantage against us; as

* *Μήτε σεαυτὸν μεγαλύτερον κείνης, &c. Basil.*

namely, a too much love * of our selves, by means whereof every thing enrageth, and offends us, that complies not with our humour, and disposition; whereas did we look

† *Innocentem quisquis se dicit, respiciens testem non conscientiam. Sen. de ira. 1.*

† impartially into our own bosoms, and there take a right survey of our faults, and obli-

Γνωθε σεαυτὸν, quam se. ex multis vitiis, sceleribus, &c. compaetius sis. Doncellin.

quities, we should find more than enough for our anger, to spend it on our sins, and not mind the injuries of others against us, by thinking

thinking of our own more grievous against God, our heavenly Father.

3. It may awaken our courage to consider the circumstances, that we are overcome by a passion; that which was made to be the servant of the soul, which is no lesse shamefull and reposerous, then for a King

be vanquished by a slave: *Nescias utrum magis detestabile vitium sit, an deforme. Sen. de ira. 1.*

such an one, as is not more loathsome and detestable, then ugly and deformed.

But chiefly consider the danger. First, in regard of our weak and frail bodies, that may perish in the preparation of our revenge against others. And then, Secondly, in regard of our souls,

that depart in rage unto the judgement Seat of God; and *See the Parable of the King, that punished him who shewed no mercy to his fellow. Matth. 18. 12.*

what mercy can they look for there of him, that were here so implacable toward their fellow-servants.

Hitherto we have heard of the severall overthrowes that accompany revenge, with the miserable consequences arising from the same; which may serve as an incentive to rouse up our courage, and to enflame us with desire of conquering that evill: To the conquest whereof we are incited by our second Generall; which is the encouragement, or active part; *vince bono malum, But overcome evil with good.*

It is not *fuge*, flye from evil, or flying from Anger, unlesse we could leave our selves be-

Second Generall. *Quæris quare te fuga ista non adjuvet? tecum fugis. Sen. Ep. 28.*

hind

hind us ; *Nobiscum fugimus* : we carry the enemy along with us : nor it is not *resiste*, neither, *resist evill* onely, which is enough to foyle the devill, as St. James informes us ; *resist the devill, and he will flye from you*. But it is *vince*, overcome, to assure us, that in this combat against anger, it is as well the Christians case, as the Roman souldiers ; *aut vincere, aut mori* ; either to overcome, or be slain ; no other way besides that, to save us.

Overcome then we must ; but what are the means, whereby we may obtain the victory ; why easie enough, and as certain too ; for as there is no poison in nature, but hath its antidote ; no disease in the body, but hath its remedy : so likewise in the spiritual state, each mischief is answered with a redresse. The evil (as we heard) were three, and right so many are the goods to amend them. And as in phy-

Ad morbos extremos, extrema exquisitè remedia prastant.
 Hip. Aph. lib. 1. 6.

sick, each disease is best cured by his contrary ; so here in like sort, against each evill, we have its contrary good, for remedy.

- 1. The good of patience against the evill of anger; 2. the good of beneficence against the evill of injury
- 3. The supreme Good, God Almighty against the devill, the Arch-evill, by every of these we may get a victory; and first, *vince patientiâ*, overcome by patience.

In Olympicis lex est malefaciendo vincere; In stadio Christi, non eum qui percutit, sed qui percutitur coronari decretum est. Chrysost.

A new kind of victory, to overcome by enduring; and far different from the custom of the world, where he hath the prize, that by might, and force

force, subdues his adversary : But it is otherwise in the lists of Christ ; here, he that receives the hurt, is crowned as Conquerour, and winnes the Field without giving a blow : and therefore in the Armory of the Church is described by *Solomon. Cant. 4.* We hear of a *Cant. 4. 4.*
thousand bucklers, all shields of mighty men ; of bucklers, I say, weapons of defence, and safeguard, but no mention of a sword, or spear, to invade, or offend an enemy. And hereupon is observable, that St. Paul makes patience the first signe of an Apostle, 2 Cor. 12. 2 Cor. 12. 12.
the signes of an Apostle were wrought among you in patience : and peradventure on this ground, he exhorteth *Timothy* to manifest his spiritual warfare, not so much by fighting, as by suffering, *2 Tim. 2.*
κατάμακρον, endure hardnesse as a good souldier of Iesus Christ ; which hardnesse every one must endure, that will be like unto him *our Captain, Heb. 2. 10 ;*
who by suffering entred into glory. And by this way Luke 24. 26.
 those Armies of Martyrs fought the battels of the Lord ; being armed with no other weapons but patience, and meeknesse : whereby they triumphed over the malice, and torments of their adversaries. But you may see the evidence of this victory in every true patient man ; upon whom if an injury light, it is not as the blow of a sledge upon a Steel Anvile, that makes no dint or impression at all, but recoyles on the hand that smote
Ille velut rupes pelagi, &c. He stands firm, undamov'd, like a rock in the Sea, which though never so much beaten on by the waters,
Vilgil.
Æneid.

ters, yet it is no wayes shaken thereby; but
breakes the waves that assault it: So he, as if

*Proprium est magnitudinis
vera non se sentire percussam.
Sen. de ira,*

were, divinely insensibly, ei-
ther seems to perceiv not
or neglects the injury, con-

ceives the doer not worthy of his anger, but
rather of his pity, as some frantick person that
should assaile him: you will easily yield that
to be a victory, if you look on his enemy, how

*N. iecirco quis te ledit ut
debeas quod cum fructum ejus
evertoris non dolendo, ipse debe-
at necesse est. Tertull. de pat.*

he frets and vexes to see his
malice thus defeated, and dis-
appointed: and even acknow-
ledgeth the overthrow, by his

sorrow and discontentment: neither need we
for proof hereof, go beyond his own confess-
ion, but come from that unto the next way of
victory: *vince beneficiis*; overcomes with kind-
nesse, or good turnes.

A victory somewhat stranger yet, to over-
come malice, with doing good, but certainly
more effectually, then that by patience; The
patience perchance may make thine enemy to

*χαριστας χαρειν εστιν τιμωρου
απει.* Termetia apud, Sopho-
clem.

consider, but thy goodnesse
will make him relent; for in-
doing (saith our Apostle

the verse next before) *thou shalt heap coales
fire on his head*: An expression borrowed from
Refiners of mettalls, that are wont to heape
coales on the head of the *Crucille*, or melting
pot, for the more thorow-effecting of the work,
and signifying here, *Ardorem charitatis* (
Haymo expounds it) the fire of charity, which
Christ came to send on the earth; the coal
whereof thou heapest on thine enemies head

Luke 12.
49.

when

When thou relievest his necessities; *Non in maledictum, &c.* Faith Saint Jerome, not for his judgement, or condemnation, as some erroneously imagine) but for his correction, and reformation, that being overcome with courtesies, may cease to be thine enemy, having his enmity purged away by the fire of charity. This will do it, if any thing will; let him be but never so sullen mettall, the coales of love, and friendly offices will melt, and soften him; and transform his stubborn hatred, into compliances of affection. We have an experiment thereof in *Saul*, a person of an obdurate nature, that hardly we shall find a worse; and yet *David* mollified him with good turnes; insomuch, that 1. He drew teares from his eyes; *Saul* 1 Sam. 24. *lift up his voyce, and wept*, 2. A confession from his mouth, *Thou hast rewarded me good, whereas I have rewarded thee evill*; nay, 3. A blessing from his heart; *The Lord reward thee good, for that thou hast done unto me this day.* Cant. 8. 6. So that the Spouse in the *Canticles* might very well say, (and so the † Original will warrant † *Quia Hebrai comparativo carent.*) *love is stronger then death*; stronger certainly in this way of victory, whereby *David* did more perfectly overcome *Saul*, then by death he could have done: For he that conquereth by death, doth but overthrow the body, leaving the mind wholly alive, and unconquered; but

Non in maledictum, aut condemnationem; ut plerique existimant, sed in correctionem, ut superatus beneficiis, odii frigore excocto igne charitatis (nam hoc ordine legenda sint verba) Inimicus esse desinat. Hieron. lib. 1. cont. Pelagian.

Thou shalt love thy neighbour and hate thine enemy, Mar. 5. 43. *Quod etiam in uno homine malo impleri potest. In ipso enim uno qui malus est, & proximū habes, & inimicum. Au. desert. Ser. 3.*

he that conquereth by love, overcomes the whole man; destroying the enemy that hated him, and preserving the person, to love and honour him.

This is Gods own way of victory, to overcome by mercy, and goodnesse, so, he overcame *David*, with his murther and adultery; *Peter* with his threefold and shamefull deniall, *Paul* with his blasphemy and persecution; who neverthelesse obtained mercy, even *to preach the faith which once he destroyed*. And but for this way of victory, heaven had wanted many of he Saints, and the earth been desolate of Inhabitants. But this is mercy befitting his Majesty that *where sin abounded, grace did much more abound*: abound toward those that did all they could, to provoke the fury of his anger against them: for what greater provocation, then that which *Elias* complains of the Jewes; *Lore* they have killed thy Prophets, and digged downe thine altars; and yet notwithstanding the indignities †, he plyes them still with continuall blessing nay, when their malicious wickednesse was come to the highest, that they had no more Prophets to kill; after a he sends unto them his Sonne † even then bestowing the highest of his favours, when they had committed the utmost impieties.

Gal. 1. 23.

Rom. 5. 20.

Isai 42 25.

Rom. 11. 3

with

1 King. 19.

84.

† *Ut sua sibi patientiâ detrahat.* Ter. de pat.

† *Cum majorem aggressi sunt impietatem majoribus eos profecutus est beneficiis, &c.* Chrysost. ad Antioch. hom. 31.

And if we look on him that was sent, o blessed Saviour, in him we may no lesse hold the like wonder of mercy, when havi

in his all-torne body, † no part left whole, save onely his tongue; he employeth this in praying for those that crucified, and blasphemed him, which is (if we compare them right) the greatest benefit, for the greatest injury; to pray for those that so despightfully used him. And doubtless, no such powerfull means to obtain their pardon of his heavenly Father. The effect whereof we may plainly see in the conversion of so many ^a thousand at *Peters Sermon*, which had not been so effectually, but for the prayer of Christ on the Crosse: which could not possibly but find audience in the ears of a gracious Judge. When we see here below; nothing so prevailes with the Judge in behalf of the Malefactor, as when the party offended sues, and intercedes for him; And yet this did Christ for his deadly enemies. Nay more then this, he died for those that *by wicked hands* (as *Peter* tells them) *had crucified and slain the Prince of life*, and powred out his precious blood for their sakes that spilt it: making this extreme act of their malice, the onely means of their salvation.

† *Nec remansit in eo nisi lingua, ut pro crucifigentibus oraret.* Gert. Medit. 2.

^a *The number of the men about five thousand.* Acts 4. 4.

Acts 2. 23: & 3. 15.

Vivificatur sanguine Christi, etiam qui effudit sang. Christi. Cyp. de bono patientia.

Here was overcoming indeed, of abundant evil, with exceeding abundant goodnesse, as if *the kindnesse, and humanity of God our Saviour*, Tit. 3. 4. would strive with the perversenesse of man, to out-vic, and conquer it. And what is this but to teach us the like way of victory, to contend

with the malice and crossnesse of our enemies, by our charity, and good deeds! nor need we doubt of the successe, having God himself for our example; nay more, for our assistance too, as it followes in the last place, *vince malum Deo*, Thou hast God of thy side, and needest not fear, what man, or devill can do against thee.

This is our last, and surest refuge, that if all other means should fail us, here, we may be sure to overcome, if we commit the matter to him; if we do but as the Apostle exhorts us in the nineteenth verse, *dare locum ira*, give place unto the *wrath* of God, who (there) challengeth revenge unto himself, as his royall prerogative. *Mihi vindicta*, Revenge is mine, and assureth us by his promise, of the execution thereof; *Ego rependam*, I will recompence saith the Lord. So that to be forward in our own revenge, is to anticipate, and usurp the office of God, and to asume that to our selves, which is his peculiar jurisdiction; and so by consequence, to make God our enemy also; where-

Plus improbum illum cadis sustinendo, ab eo enim vapulabit cuius gratia sustines. Tertul.

as to refer the cause unto him, is to give him this right, and will prove much more benefi-

ciall to us in the end: as bringing the Almighty into our justice, and making him the Revenger of our quarrell, who will not be wanting unto his own charge; but will either

Patientes facit de securura ultione securitas. Cypr. cont. Demetrian.

vindicate our cause by some sensible token of his wrath on our adversaries, or so arm, and

fortify our minds with Christian constancie, and

and resolution, that we shall find even pleasure
 and contentment in our sufferings; Or how-
 ever, it shall one day prove our advantage,
 when † God shall *εὐφρανοῖς πλε-*
εῖσαι, weare us Garlands more † *The Lord shall reward thee.*
 glorious out of those injuries *Prov. 25. 22.*
 that we have endured *for righteousnesse sake*: so *Mat. 5. 10.*
 that our *short and light affliction shall work unto*
us a far more exceeding, and eiernall weight of glo- *2 Cor. 4.*
ry: which the righteous judge will give unto *17.*
 every good souldier of Christ, that by patience
 and meekness following *the Captain of their sal-* *Heb. 2. 10.*
vation, are made perfect through sufferings.
 We have his own word for it. *Revel. 3. Vin-* *Revel. 3. 21*
centi: To him that overcomeh, will I grant to sit
with me in my throne, even as I also overcame, and
am set down with my Father on his throne. Let
 not this trouble you; though (notwithstanding
 this glorious profer here made by Christ) no-
 thing were promised in effect, being to be had
 on such hard conditions; by † drinking of his *† Mat. 20.*
 bitter cup. For, *habet & pax coronas suas*, be- *22.*
 sides persecutions Crown of Martyrdom, even *Cypr. de*
 peace hath her bowels too; wherewith to *Zelo.*
 crown the Christian Conquerour upon his vi-
 ctory of his adversaries; to subdue inconti-
 nence is the prize of hostility: to overcome
 anger, and revenge, is the triumph of patience;
 By these, and the like, we may *strive for ma-* *2 Tim. 2. 5.*
steries, and obtain a Crown incorruptible, a Crown *1 Cor. 9.*
of glory, that fadeth not away. *25.*
2 Pet. 5. 4.

YOU have heard in brief the Apostles ad- *Applicat*
 vice to his Roman Profelytes, whereby he *tion.*

intended not to disswade them from repelling violence by lawfull defence, or to disarm the Christian Magistrate for the punishing of injustice: The Chapter following will clear this mist, commanding subjection to the higher powers, and propounding Rulers as a terrour from evill works; as bearing the sword for that very end, and being Gods Ministers to execute wrath upon him that doth evill; His meaning is onely here to repress the immoderate passions of anger and revenge in private concernments; that we be so far from returning evill for evill, as rather to forbear, and

Colof. 3. *forgive one another, if any man have a quarrel against any, even as God for Christs sake hath forgiven us.* Nor is this any other but what he received of the Lord, who among those astonishing doctrines which he taught as one having authority, inculcated this beyond the rest, with more variety of expression. *Love your ensmies, blesse them that curse you, do good to them that hate you, and pray for them that despightfully use you, and persecute you.* This is the grand result of the

b Multum à vero aberrant inepti quidam homines; qui hoc tantum Christianismi esse anunt, ut hostes diligantur, & negant in Veteri Testamento, ad id Hebræos fuisse adstrictos; non enim variata est lex Dei post Christi adventum, &c. P. Mart. in 2. Reg. 6. 22.

Gospel, the great duty that Christ came to preach, and to exemplify by his life, and death, and yet *b* not so new, as some would fancie it, but that the Old Testament had much to this purpose, both for precept, and practice.

1. For Precept, *Thou shalt not revenge, nor bear any grudge against the children of thy people: Levit. 19. 18.* nay more then so; *Thou shalt not abhorre*

horre an Edomite, no not an Egyptian, Deut. 32. 7. Those that the Jewes might have reason to hate beyond any other nation; from whom they had suffered all the miseries of a most tedious, and cruel bondage.

The same was intended by that injunction of reducing, and relieving an enemies beast,

Lev. 23. 4. *therchy to mediate a reconcile-¹ *Ibid. Pe-*

ment, when the party thus pleased could not ^{luj. Epist.} *lib. 3. Ex.*

purpose but be wrought on by that courtesie. ^{189.}

It expressely and clearly; *Prov. 25. 21. If*

thy enemy be hungry, give him bread to eat, if

he be thirsty give him water to drink, for thou

shalt heap coales of fire upon his head; which ve-

place our Apostle here citeth, for the pres-

ervation of Christian charity, and

that is enough to make it ap-

pear, that *Solomon* meant it in

Gospel-sense, not so, as some

Saint *Austins* time abused

this precept, for the satisfying

their revenge, feeding their

enemy for no other end, but

that he might burn in eternall

torments; *Avertat Deus*, saith

the Father; God withhold this

thought from our minds, that any

man should do good turns with this mind, to im-

prison the Receivers into endlesse punish-

ment. It is none of the Holy Ghosts mean-

ing, this; who intendeth hereby not the

cure, of him that is sick of the

Inter omnes Gentes quas Ju-
dei poterant inimicas reputare,
erant Ægyptii, à quibus omne
injurix genus, & crudelitatis
monstra passi sunt. B. Naz,
de inimicorum dilectione.

Cum grandi diligentia obser-
vandum est, ne dum hunc locum
non bene intelligimus, de medi-
camentis nobis vulnera facia-
mus; solent enim nonnulli hoc
præceptum quasi ad satiandum
furorem suum assumere. Ser. de
tem. 168.

Ad sanandum ergo talem
phreneticum homines sanctos,
& charitatis igne succensos
hortatur sp. sanct. dicens, Car-
itates, &c.

frenzie

Cum enim inimico tuo pio animo frequentius benefeceris, quam liber sit impius & crudelis, tandem erubescet, & debet, & poenitere incipit quod admittit, &c.

frenzie of malice, and that (by plying him with frequent benefits) as it were to surround him with the fire of thy charity, which will move him at length, be he never so

barbarous, to blush, and grieve, and repent of his rancour against thee, and to requite thee in stead of hatred, with hearty affection: This for precept.

Gen. 50.

15. 21.

Exod. 32.

32. & chap.

17. 4.

2 King 6.

22. 23.

Psal. 7. 4.

Then for practice; it is no lesse evident by sundry particulars; By the kindnesse of *Joseph* towards his Brethren, that deserved so ill at his hands. By the charity of *Moses* interceding so passionately for the Jewes, that were ready to stone him; By the courtesie of *Elisha* in entertaining the *Afsyrian* armies, that were sent to destroy him, by the Evangelicall spirit of *David*, who was so far from rewarding evill that (to use his own words) he delivered him that without a cause was his enemy.

Mat. 5. 44.

But yet however, that which was barely propounded there, and rarely performed by one among a thousand, is powerfully pressed in the Gospell, with an *Ego dico vobis*, an express Commandement to love our enemies, and to express it with all the tokens of hearty affection, as blessing, relieving, praying for them: And for examples to enforce it, there be such as none can be greater; of God the Father giving his Son for us when we were enemies, and making his Son to shine on the wicked, and the unthankfull. Of God the Son, that notwithstanding the contradiction of sinners went about

Rom. 6. 8.

10.

Mat. 5. 45.

Heb. 12. 3.

Act. 10. 38

about

out doing good, all his life-time here on earth; and dying, prayed for those that crucified him.

Of Christs disciples, that followed their Master both in teaching, and in practising; as *Stephen* the first Martyr, that spent his last breath in crying for mercy on those that stoned him: and *Paul* the Apostle, with his fellow-labourers, whose profession it was, being persecuted, we blesse, persecuted, we suffer, being despised, we entreat; and how the next Christians the Primitive times were affected this way, when the Spirit that descended in the likeness of fire, enflamed their hearts) the ancient Writers have sufficiently witnessed, when the heathen could say of them between admiration and wonder, *Vide ut se invicem diligunt*; a *Tertullian* how these Christians love one another. *Apologes*. and no lesse for their carriage toward those without, how they poured forth prayers for tyrants, and persecutors, refreshed their armies in the time of growth, relieved such as were their worst enemies in grievous famine, and this they did so much the more cordially, as they believed it was acceptable to God, that they should bestow all good things on those that hated them.

In the Ages, succeeding how much they declined from the Primitive simplicity, and childlike innocence, they increased in malitiousness, every day more and more, fulfilling that Prophecie

b Idem ibidem.

c Euseb. Eccl. hist. 5. cap. 5. d lib. 9. cap. 8.

c Cypr. cont. Demétrian.

Et sic Deo plus placemus, & sic. Hoc nobis credimus expedire, ut vos diligamus, & in vos quæ odistis, omnia conferamus. Lactant. lib. 5. cap. 12.

phacie of our blessed Saviour, that *because*
 Mat. 24. 12 *iniquity abounding, the love of many should wa-*
re cold, we have seen the pro-
 hereof, if ever, in these la-
 times, when wars and d-
 sensions are no where so fr-
 quent, bloody, and continu-
 as among the professours

Nusquam planè visum tan-
tam hujusce pestis gravitatem,
nusquam tam intolerandam, &
nunquam tamen senescentem di-
uturnitatem extitisset, &c. J.
 Sauroman, *ad princ. Christi.*

Christianity, as if *the God of peace and love* ha-
 withdrawn his influence, and suffered the d-
 vill, the Authour of discord, to sow his tares
 division among us: How have we hereby g-
 ven occasion to the enemies of the Lord to bla-
 pheme! to blaspheme (I say) *that worthy nam-*
 by the which we are called: and when of them
 selves they are ἐφ' ἑστέων κινήσων (as *Naxianze*
 * *Orat. 33.* * speaks in the like case) apt to defame us wit-
 forged scandals; how can we think they shoul-
 now forbear us, having filled their mouthe
 with just reproaches! In stead of that w-
 mentioned erewhile, it may be their note of u-
 us now to the contrary; *Vide, ut se invicem ode-*
 rint! as if this were now become the cogni-
 zance of Christs disciples, to hate one ano-
 ther. Certainly, this is so far from converting
Turkes, and Jewes, unto our Religion, that i-
 may rather * confirm and harden them in
 their infidelity. That this cannot be the ex-
 pected *Messiah,* of whose peaceable kingdom
 the Prophets have spoken such glorious things

2 Sam. 2.

14.

Jam. 2. 7.

* *Orat. 33.*

* *Lud. Vi-*
ves de ve-
rit. fidei.
 lib. 3.

† *Jovis veluti fulminibus, hor-*
rifico quopiam tormento oppete-
re, Sauroman. deerat adhuc vi-
tiis nostris dignissima mundo
Machina, &c. Inv. Bellica.

When men are so far from
 beating swords into plow-
 shares, that they turn bells in-
 to murthering † *Canons:* so

far

from not learning war any more, that man
have learned nothing else; 'tis become
the onely thriving profession. The wolf so far
from dwelling with the lamb, that the lamb is

rather become a wolf, a our
testine cruelty having not
only this mischief in it, to be-
have us of so many Natives,
but also to deprive the most
gentle natures of all compassi-

on, by the continuance of our
tumults. The *Leopard*, the *Lion*, and the
Leopard, and what other Beasts of prey, whereby
the Scripture would set forth the salvages and
wild conditions of men, have each of them act-

ed their parts of late in human
shapes, and that with more
cruelty, then any of those crea-
tures have expressed in their
own nature; none of them ha-
ving been found so cruell, each
to other, nor to have done so
much hurt unto men, as men
have done unto themselves;

which may be some colour unto the *scoffers* in
these *last dayes*, to enconrage them in their
lewdnesse, and to say, where is the promise
that God repeated by his Prophet; *They shall*
not hurt, nor destroy in all my holy mountain?
when this alone hath been the scēan where all
the mischief hath been acted, insomuch, as
the *mountains of prey*, the deserts of *Lybia*, and
Arabia, were *Cities of refuge*, in comparison.

a *Domestica crudelitas non
modo id habet in se mali quod
tot Cives atrocissime sustulit,
verum etiam hominibus lenissi-
mis ademit misericordiam, con-
suetudine incommodorum.* Cic.
pro Rosc. Orat. 2.

*Nulli rabies acrior, cetera
animantia in suo genere probè
degunt, congregari videmus, &
stare contra dissimilia, Leonum
feritas inter se non dimicat,
&c. at hercule homini plurima
ex homine sunt mala.* Plin. hist.
nat. 7. proœm v. Cal. Rhod. g.
lib. 10. pag. 21. Scalig. Exercit.
33. & 189. 5.

2 Pet. 3. 3.

Isa. 11. 9. &
25. 5.

Psal. 76. 4.
Num. 35.

But we need not so much wonder at this
perverse-

Nimirum videri non debet, quod tam multi adhuc ferociant, pauci enim sunt veri incolae montis Dei.

perversenesse ; for as *Calvin* gives the reason, There be few true Inhabitants of God's mountain (few (he means)

meetly qualified, as *David* describeth a Citizen of *Sion*, *Psal.* 15. few entire and reall converts, even among those that professe themselves Christians, when the unregenerate party is yet so predominant in them, it cannot be otherwise, but jarres, and conflicts must rage amongst them. *St. James* hath clearly so resolved it; *from whence come wars, and fightings among you? come they not hence, even of your lusts*

Jam. 4. 1.

Vitia quae in nobis regnant, sunt quasi armati satellites ad pugnas concitandas. Calvin. in locum.

that war in your members ! These sins that raign in us are as many armed Troopers, to

embroyle us in contentions. These must be subdued, as ever we hope to see peace established

Psal. 147. 14.

our borders; It is not our presuming of the spirit within us, that will do this work, but our conforming unto the spirit, thereby to mortify

Rom. 8. 13

the deeds of the flesh. Now what our endeavours are in this kind, if it may be judged by our works, there is small appearance of any such matter intended by us: when some whose

Mat. 5. 9.

office should engage them to be peace-makers

Rom. 10. 15.

as to preach the Gospel of peace, *Illi ipsi sunt acerrimi turbarum Incensores*, (if we may have leave

Caroli Paschal. Christianae preces. 93. Indifici belli concitatores.

to complain with that devout French-man) even they are the greatest Incendiaries of tumults, and the fomenters of a dismall war, sounding alarms from the Pulpit, and

Mare etiam postis flatibus inquietum. Minut. Felix.

stirring

rring up the giddy multitude, as the winds
 to the Sea, which of its own nature is unquiet,
 though *Eolus* did spare his lungs. Others ha- Pfal. 55.
 ving war in their hearts, whet their tongues like a 21. 64. 3.
 sword, and bend their bowes, to shoot their arrowes,
 and utter bitter words: who is there almost among us, Ecclus. 19.
 that offendeth not in this kind? whose language 16.
 is not well nigh cursing? The Iam. 3. v.
 weapons of our anger are im- Cujus non sermo maledictio
 becations; what we have not est? &c. votis malis pro armis
 the power to act, we supply with destructive, utimur. Salv. de Gub. lib. 3.
 bloody wishes, breaking out nothing but threat- Act. 9. 1.
 ning, and slaughter, and doing more execution
 in this way, killing more thou- In momento occidet 10000.
 sands in a moment, then hominum, & hoc sola volunta-
 armies of souldiers can do in te, &c. G. Parisiens. de morib.
 the field; That if God should cap. 8. v. 5. v. 11.
 offer us our choice, as to *Solomon*, to aske what
 he shall give us, 1 King. 3. it may be justly fea-
 red, *the life of our enemies
 would be our request; the
 main thing we should ask at
 his hands.

But what we can do for the promoting of
 our own interest, that be sure, shall not be
 omitted, though never so much to the preju-
 dice of others; well said the Sen. de ira. l. 2, c. 31. Ut
 heathen man, *Regis quisque in-* licentiam sibi dari velit, in se
tra se animum habet, every man nolit.
 hath in him the mind of a King, taking liber-
 ty to himself over others, but allowing none
 over himself; will not do so unto men, as he
 would they should do unto him; although
 against the rule of Christ: *the Law, and the* Mat. 7. 12.
Prophets,

Prophets. In a word, so farre we are from advancing the profit of others with our ow

Tantum abest, ut aliorum commodis aliquid cum propria incommoditate prestemus, ut omnes vel maxime nostris commodis cum aliorum incommodo consulamus. Salv. de Gub.

Affiduitate molestiarum sensum omnem humanitatis ex animis amittimus. Cic. pro Vosc. Orat. 2.

discommodity, that we rather pursue our own profit, with anothers discommodity; so far from overcoming evil with good, that we return evil for good; come short herein of the very Publicans: This we have gained by the length of our civill broils, even to looke

all sense of humanity, and civil respect.

* *Non sum ambitiosus in malis, &c.* Quin. lib. 6. pr.

I will not be * ambitious in recounting evils, nor labour to aggravate matters of com

plaint; But rather endeavour (if I could do any thing) to propound some expedients to amend them: wherein I shall onely touch of such motives, as will best suit with the scope of my Text; lest otherwise I might let in such a Sea of matter, that we should *remediis labora-*

Special motives for loving enemies.

1. *The remembrance of our Christian profession.*

re, to account the remedy in part of the disease. Our first consideration, then, shall be the remembrance of our Chri-

stian profession, which engageth us not onely to patience, in the suffering of injuries, but to goodnesse also, by overcoming them with love, and kindnesse. It is that which Saint Peter intendeth by charging us not to

1 Pet. 3. 9. *render evill for evill, or railing for railing, but contrariwise blessing, knowing that we are thereunto called; Our calling calleth for this duty at our hands; that we be not herein out-*
gone

gone by the heathen, that a *Pericles; Socrates,* ^{a Vid. Val. Max lib. 4. cap. 2. de reconcilia- tione. & lib. 5. cap. 1.} *Aristides,* ^a &c. rise not up in judgement against us, and condemn us; that cannot do by the doctrine of Christ, and the strength of grace, what they they did by the rules of Philosophy, and the light of nature.

But we have other gates Examples then these, ^{b z. The ex- ample of our Lord & Master.} to be our leaders in this kind; one for all, ^b our blessed Saviour, the Authour, and Founder of our profession; who suffered for us (saith Saint Peter) *leaving us an example, that we should follow his steps, who when he was re-* ^{1 Pet. 2. 23.}

iled, reviled not again, when he suffered, he threatned not, but committed himself to him that judgeth righteously. *Unum nobis instar omnium cæli ac terræ fabricator ac Dominus, μέγας ἐκείνῳ ἁγθῶν πῶ.*

Let us be assaulted with the reproaches, affronts, indignities, that malice & cruelty in charge upon us; *πέσοι μὲς ταῦτα!* ^{Orat. 25.} to speak with *Nazianzen*, how small a part are these of the spitting, buffeting, scornes, and blasphemies, that Christ endured! And

though he could with lesse then breath have dispatched the offenders quick into hell, he never so much as opened his mouth, save onely to pray that they might be forgiven: was so far from the least revenge, that being risen from the dead, he gave special charge to his Apostles, *that repentance and remission of sins, should be preached in his Name, among all Nations, beginning at Jerusalem,* where all the debt was done unto him: And expressly by the mouth of *Peter,* ^{* Acts 2. 38.} made tenders of mercy unto his murtherers; whom he received upon ^{& 3. 19.}

their

Interfectores suos non solum ad indulgentiam criminis, sed ad premium regni caelestis admittit. Cypr. de pat.

their submission, not onely to the pardon of their offence, but to the inheritance of his heavenly kingdom; I know not

Ad Anti-och. hom. 52. ex Matthxo.

how this Act of grace affecteth us, but it put

Saint *Ckrystostome* into an ecstasie of admiration,

τι τέτε θαυμάσεται εν! what more wonderfull then

this! even they that murdered the Sonne of

God are after this fact, admitted to be the sons of God; *αίλου τις τοῦτα*, saith the zealous Father,

at the hearing of this, we may hide our faces;

that are herein so far from him, whom we are in-

joynd to imitate, so far, as even to make war

with those, for whom Christ laid down his life;

and not to be in peace with them, whose peace he

made by the blood of his Crosse. If all this will

not move us yet, At least, and lastly, let the

danger be considered: Do we ever hope to see

heaven on these terms; or to be our selves for-

given? for this latter, we have our Saviour's

warning-piece; *Math. 6. 15. If ye forgive not*

men their trespasses, neither will your Father for-

give your trespasses: at the

voice of which thunder, he that

is not awakened, is not asleep

but dead in sin: And for the former, his oath to

confirm it; *Verily I say unto you, whosoever shall*

not receive the kingdom of God as a little childe, he

shall not enter thereinto; As

childe, † not only in respect of

humility, but in freedome from

malitiousness; As our Apostle expounds it

* elsewhere. And no question to be made of it

The unmortified passions of flesh and blood, can

3. The danger of omitting this duty.

Ad tam magnum tonitruum qui non expergiscitur, non derinit, sed mortuus est Augustin.

† See Mr. Herons Sermon; The minority of the Saints: 2. Doctrine.

* Cor. 14.

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ne

not inherit the kingdom of God, no more then corruption incorruption; There shall in no wise enter into it any thing that defileth: of which sort are the works of the flesh; and among these are excluded by name, *hatred, variance, wrath, strife,* of which the Galatians were forewarned more than once, *that the doers of such things shall not inherit the kingdom of God.*

He that shall well consider this; how much

the eternall joyes of heaven exceed the delight of a little revenge for the present, will never consent to make such an unquall exchange, worse incomparably, then that which the Poet laught at, χρύσσα χαλκή, of gold for brasse; to lose so much, so glorious a reward, for

poor, so vile, so shamefull a pleasure; which though it may seem * γλυκίωσ μέλιτος, sweeter then honey to the taste, it will prove bitter-
 ife at the last; as it is usuall for sweet diet, to engender cholerick humours in the body: There is the like humour in the mind too; Anger is not termed χόλος for nought; Among other reasons which I passe, here it may do well to find us, that we are to take the like course for the care of this inward malady, as we do for the other without; that is, abstaining from all such things as be apt to nourish it, and by making use of such means, as will help to allay it,

Among which, I commend for a close of all, the advice of that blessed Martyr; *Cogita caelestium, ad quod non nisi concordēs, atque unanimes*

Qui nondum omnem humanitatem exuerunt, diligenter secum expendant, non ob levissimam voluptatem a tantis bonis velint excidere, &c. Donzellin.

† Homer. Iliad. de Glauc. ac Diomedis armorum permutatione.

* Idem, ibi dem.

D. Cyprian. de zelō et livorē; in fine.

Dominus admittit; Think of that heavenly king-
dome, unto which the Lord admitteth none,
but those that be of one heart, and affecti-
on. Think that they alone shall be called the
sons of God, who by a new birth, and ho-
ly life, answer the image of their heavn-
ly Father; Think that we stand in the presence
of God, beholding, and judging the course of
our lives; and that then we shall come to see
him; if we now walk pleasing in his sight:
which that we may do, beseech we him, who
worketh in us both to will, and to do, of his good
pleasure; that we may have grace to put away
from us all bitternesse, and wrath, and anger, and
clamour, and evill speaking with all malice, and
that we may be kind one to another, tender-hearted,
forgiving one another, even as God for Christs sake
hath forgiven us. A M E N.

Phil. 2. 13.

Ephes. 4.
31, 32.

Ser. 26. 59. 11.

SERM

S E R M. VIII.

ECCLES. 12, 1.

Remember now thy Creatour in the
dayes of thy youth.

Remembrance needfull for us all;
not only for those of the younger
sort, unto whom it is expressly
directed, but for these likewise
of a elder yeares, be they never
so aged; at least to remember
them of that youth they once had; and to recall
to their minds those dayes of vanity, where-
in, if (on strict enquiry) they find any thing
miss'd, as who alasse shall not
may redeem that time mis-
pent, by unfeigned repentance;
or to deferre that work any
longer, ^b but even now to take
it in hand, before they be any
later. So, the precept some

αγαλόν δὲ
καὶ γέροντι
μνησθῆναι
σοφία.

Æschy.

apud Stob.

^b Vita hac misera est mors
incerta, si subito obrepit quo-
modo hinc exhibimus? et ubi no-
bis discenda sunt que hic neg-
leximus? etc. non potius hujus
negligentiæ supplicia luenda
sunt? Aug. Cont. lib. 1. cap. 11.

way, concerneth us all, and every one of us so to take it, as if spoken to himself; *Remember now thy Creatour, &c.*

Division.

The Charge is but short, and therefore no hard task to remember; Nor be the Contents of it many, no more then two; the *Quid*, and the *Quando*; The matter to be remembered, and the time wherein to be remember it. The treaty whereof I shall briefly present unto your attention, beginning with him who is the beginning, both of us, and of all things.

First Part:

AN admonition superfluous, one might think, to bid any one remember his Creatour, as if any one could be so unmindfull as to forget him, that hath bestowed so many memorials of himself, all the Creatures that we see about us; that hath given us our selves, so full of eminent blessings, and wonders to be the

*e O admirabile, & divinum
divinae sapientiae monumentum
artificii excellentia, & nobilitatis
splendore, & maiestate
pulchritudinis praestantissimum!*

*Ant. Zara Anatomia ingenior.
d Seneca de Benef. lib. 1.
cap. 3.*

monuments of his divine bounty. Insomuch, that we cannot look any where, nor move, nor breath, nor live; but we have objects on all sides to remember him. The^d Heathen Moralist prescribed this as the onely remedy against the most

desperately ingratefull person, *Beneficiis tuis illum cinge*, so to encompass him with thy bene

Quocunque se vertit, memoriam suam fugiens, ibi te videat.

fits; that which way soever he turneth himself, from the memory thereof, he should not

choose but behold them. God hath done thus

fo

or every man, even what the Devill said of
Job, made an hedge about him, and about his house, Job. i. 10.
 and about all that he hath on every side; that if he
 could never so tain, he cannot avoid the sight
 thereof; and yet all this notwithstanding, it is

possible to forget him, nay
 then most of all, when he hath
 given most tokens of his favour
 to be remembered. It is that
 whereof he warnes the Jewes;

Deuteron. ch. 6. v. 10, 11, 12. When the Lord thy Deur. 6. 10.
God shall have brought thee into land which he 11, 12.

beware unto thy Fathers to give thee, Great, and
goodly Cities which thou buildedst not, and houses
all of all good things, which thou filledst not, when
thou shalt have eaten, and be full, then beware lest
thou forget the Lord. A caveat it seems, no more

then needed, and not enough to secure them
 from the danger. It is this, which God so
 much complains of by the mouth of all his* pro-
 phets, that his people had forgotten him, who
 had done so great things for them. For *Ios. 8. 14.*

Ezech. 22.
 &c. So it falleth out many times, that whereas a
 greater largesse of his blessings should be the
 improving of our memory, it proves (as we
 make it) the main obstruction thereunto; and as

full diet in the vessels of our bodies, so a plen-
 tious receipt breeds stoppings in the mind, and
 the vitall parts of our soules. It is thus with
 the best of us many times; and therefore no
 marvell, if the world have need to be rowzed
 with the *Psalmists* compellation, *Hear this, O ye*
that forget God! Every sinner doth certainly

in an high degree. The drunkard in his in-
 temperate

*e Tum maxime Deus ex me-
 moria hominum elabatur, cum
 beneficiis eius fruentes honorem
 dare divine indulgentiae debe-
 rent. Laetant div. inst. l. 2. c. 1.*

* *Psal. 78.*
42. & 106.
21.

Ios. 8. 14.
Ier. 2. 32.
Ezech. 22.
12.

*Bishop An-
 drews on
 Filirecor.]
 dare.*
Luk. 16 35.

Psal. 50. 22.

Dan. 5. 1. temperate quaffing, the adulterer in his lewd
 Mai. 5. 11. embraces, the oppressour in his cruell vio-
 Job 24 15. lence; who would ~~not~~ dare to cominit these
 Psal. 94. 7. impieties, did they remember God as they
 3 not ought.

To remember him therefore as we ought, is
 not with a bare remembrance that there is a
 God; (*The very devils do so, and tremble*) but
 with serious, and deep consideration, that he is
 such a God; a God both *rich in his mercy*, and
 also just in his judgments, and thereafter to ex-
 presse the fruits of this remembrance in an holy
 and reverent conversation.

First then, *memento, & ama*, Remember thy
 Creatour by remembering his work of thy Cre-
 ation, that he made thee so excellently; *Little*

Psal. 8. 5. *lower ther the Angels*, setting thee next to these
 glorious spirits, to partake
 with them in their highest
 perfection, in bearing the
 image of thy Creatour;

† *Omnia quidem bona opifi-
 cia, ἀλλὰ τέρτων ἐδὲν ἐμῶν
 θεῶν, μόνον δὲ ἀνθρώπων.*
 Cyril. catech. 12.

*In creaturis rationalibus,
 in quibus est intellectus, & vo-
 luntas, invenitur representa-
 tio Trinitatis per modum ima-
 ginis, in quantum invenitur in
 eis verbum conceptum, & a-
 mor procedens. Sed in creatu-
 ris omnibus per modum vesti-
 gii, &c. Aquin. p. 1. q. 41.
 a. 7. & h. 93. art. 2.*

g Aquin. 13. 22. h. 27.
 art. 3.

Colos. 3. 2.

† which is not vouchsafed any
 of the other creatures, remem-
 bring this, let it enkindle
 his love in thy heart, that
 seeing nothing so like unto
 thee as thy God (and s likeness
 ever begets affection) thou re-
 flect thy whole love on him,
 and hold him only worth thy
 loving; disdainng to bestow
 that Jewel of thy soul on any o-
 ther inferiour object, by *setting
 thine affections on earthly things;*
 a which

hich were as incongruous as for a Prince
 ight up in scarlet, to embrace a dunghill; Be-
 created into so great honour, do not become
 like the beasts that perish; nay worse than these,
 swarving from the Rule and Order of thy
 eatour; c Every act of love to a sin, is a vio-
 tion of that duty which belongs to the God
 ove, 2 Cor. 13. 11. who having done d all to
 decre thy affection, as if he had made a e fire
 ont thee, to enflame thy heart with heavenly
 lours, may justly challenge f this tribute at
 y hands; and it were sacrilege in thee, to
 ith-hold it from him.

Lan. 4. 5.

Psal. 49.

12.

^a Sicut
 ineptissi-
 mum esset
 & contra
 naturam
 conjungere
 mulierem
 cum Bruto-
 ita etiam
 contra na-
 turam ef-
 set, si vo-

tas nostra quæ est de natura spirituali conjungatur per amorem cum re
 non amata nature extraneæ; ut cum auro, argento, & rebus muris, &
 rationalibus. Raimund. de Sab. lib. Creat. tit. 136.

Si inferius est te quod amas, ad utendum ama, non ad illigandum; v. g.
 aurum amas; noli te alligare auro, quanto melior es quam aurum; Aurum
 in terra est fulgens; Tu autem ut illuminareris à Domino, ad imaginem
 factus es; cum sit aurum creatura Dei, non tamen fecit Deus aurum ad
 imaginem suam, sed te; Ergo posuit sub te aurum, amor ergo iste contem-
 ptus est, ad usum assumenda sunt ista, non eis vinculo amoris quasi glu-
 tino hærendum est; non facias tibi membra, quæ cum cœperint præcidi, dole-
 re, atque cruciaberis. Quid ergo? assurge ab isto amore, qui amas infe-
 ra quam tu es. August. hom. 37.

Quando cogitatione percurrimus omnia Creaturarum genera, offert
 in singulis magnâ admiratione conspiciendus pulcherrimus ordo divinitus
 constitutus, in solo homine in quo tanquam imagine Dei illustriora deberent
 esse divinitatis vestigia, tam tetra sunt confusiones, &c. Chemnit. loci
 n. de causa peccati.

c Ne Dei opus flagitio coinquina, non peccato perverte — Tu es
 à Deo factum, δοξάζει τοῦ ποιήσαντα, Greg. Nyss. de hom creat.
 tom. 2. Quia sola vitia & peccata Dei injuriæ sunt, & contumeliæ, qui
 ligit hæc, est Dei inimicus, saltem factio: Gal. Paris. de virtut cap. 11.
 d v. Nieremberg: de arte volunt. lib. 4. cap 62, 63. & seq.

e Gul. Paris. de elect. div. cap. 2.

f Et quid enim non amaret opus Artificum, cum haberet unde id posset?
 in. de dilig. Deo,

- Render it then, as a rent most due unto thy Great Land-lord, and to make it appear the better, that it lye not smothered in thy breast,
- Mat. 25. 25. like the *talent hidden in the earth*; in the next place, *Memento & gratias age*, Remember his gracious, constant blessings wherein he daily remembers thee, which should he forget but onely one moment; & no other way there were with thee, but to fall back into thy originall nothing, from which the same *power of his word upholds* thee, which once created thee;
- Heb. 1. 3. Remembering this, offer (as the Apostle minds thee) *the sacrifice of praise to God continually, that is, the fruit of thy lips, giving thanks to his name.*
- Heb. 13. 15. This is * all the requitall we are able to make for his unspeakable mercies towards us; a hearty, and sincere acknowledgement, how precious we esteem such benefits received, and how infinite in goodnesse, the *Father of lights from whom they descend.* † More then this in his mercy he will not desire; lesse then this in all reason thou canst not give; It were grosse injustice, if^h receiving his good creatures, thou wilt not return him thanks for them,
- * Mr. Hoopers Ecclesiastic. pol. lib. 5. ser. 43.
- † Dr. Sanders Sermon on 1 Tim. 4. 4.

g *Homo continè, & incessanter indiget conservari, & manu teneri ut esset, quia de nihilo est, & in nihil rediret, si non à manu Dei conservaretur; Ecce ergò quomodo homo summe indiget Deo; quia sine ipso, nullo modo potest esse, nec potest durare per unum momentum.* Raimund. tit. 107. & supra tit 17.

Hunc autem effectum causat Deus in rebus, non solum quando primò incipiunt, sed quamdiu in esse conservantur, sicut lumen causatur in aere à sole, quamdiu aer illuminatus manet; quamdiu igitur res habet esse, tamdiu oportet quod Deus adsit ei secundum modum quo esse habet. Aquin. part. 1. q. 8. art. 1.

h *Teneris illi regratiari, qui tibi tantum dare voluit; unde omnis creatura clamat tibi, accipe, redde; accipe beneficium, redde debitum, &c.* Raim. tit. 97.

Yet lest the remembrance of these blessing
 should exalt thee above measure, as it befell th
 blessed Apostle through the abundance of revela
 ns, 3. *Memento, & humilis esto,*
 remember what i thou art, or
 of thy selfe; that is, nothing
 hereof to glory, but to humble,
 and abase thee; being by nature,
 as others are, wretched and misera-
 le, and poor, and naked; For who
 maketh thee to differ from another?
 and what hast thou that thou didst
 not receive? The more thou hast,

so much the more ^k indebted thou art to
 his grace that gave it; and more ^l accountable
 for the talents committed unto thee; which if
 thou improvest not in some measure accord-
 ing to the grace that is given thee; He that
 lent them (finding thee like that ^m sloathfull
 servant) can take them from thee, and strip
 thee naked, as in the day of thy nativity, Ezech.
 16. 4, 5. and therefore ⁿ humbly confessing
 thy frailty, become a suitor unto his mer-
 cy, that prevented thee with the blessing of good-
 Etius obligari veraciter conspicit. Guil. Paris. Mar. 25. 25.

^m Unto whom much is given, of them much will be required. Luke
 12. 48. *Cum enim augmentur dona, rationes etiam crescunt donorum.* Greg.
 hom. 9. *Quanto enim majus aliquis beneficium accipit, tanto magis est
 obnoxius pena, ingratus existens, & neque honore melior effectus, &c.*
 Chrysoft.

*Piger ejicitur in tenebras exteriores; quod si is qui tantum non est usus,
 quid ei futurum qui fuerit abusus ad injuriam Dei?* Lud. de Pom. par. 3.
 med t. 58.

ⁿ Humiliter confidentes fragilitatem nostram illius misericordiam de-
 precemur, ut dignetur in nobis non solum custodire, sed etiam augete bene-
 ficia sua, quae ipse dignatus est dare. Augustin,

resse,

i Mr. Hookers Sermon
 of the nature of pride, to-
 ward the end.

*Undique vilissimi sumus,
 ob id quod sumus, & ob id
 quod non sumus — ob
 ea quae Deus fecit pro nobis,
 & ob ea quae non fecit in no-
 bis, &c.* Nicernberg: de
 adorat. lib. 2. c. 16.

Ephes. 2 3. Rev. 3. 17.

1 Cor. 4. 7.

^l Verò hu-
 milis omnia
 bona quae à
 Deo recipit,
 sibi esse o-
 nera intel-
 ligit, qui-
 bus in
 quanto plu-
 ra sunt, in
 tanto se
 Deo stri-

ness, that he would vouchsafe not onely to keep, but also to encrease those benefits in thee, which he vouchsafed to bestow on thee;

¶ Non ait simpliciter quid gloriaris? quasi non acceperis, sed addit, ut adferat reprehensibilem, non qui in habitis, sed qui tanquam in non acceptis gloriatur. Bernard.

All that thou hast is from his bounty, and therefore °glory so in the having; as to be humbled in the receiving; giving all the glory to him, from whom alone thou hast received. 1 Cor. 4. 7.

Or if this be not enough to work in thee a due regard of thy Creator; let this be the fourth Gen. 18. 25 advice, *Memento & time*, Remember that he is the Judge of all the earth; who is no lesse sharp in discerning, then severe in punishing iniquity: having eys so piercing, that he beholdeth even

¶ Heb. 4. 12. 13. Hæc ad τὸν λόγον τὸν ἐνυπόστατον referri possunt. Hensius.

¶ Cui reddunt rationem ut sit sensus, reddendam esse Deo omnium n. strarum cogitationum & actuum rationem. B. 21.

¶ 1 Joh. 3. 20.

the p^r the thoughts and intents of the heart; neither is there any creature that is not manifest in his sight; but all things are naked, and opened unto the eyes of him with whom we have to do; (or as the Syriack ¶ reads this place) unto whom we must give an account of our inmost thoughts, and actions: that if our hearts should be so false as not to condemn us, ¶ God is greater then our

¶ Quod sit in me, & intra me

magis quam anima in corpore, & intimius, per modum essentia, præsentia, potentia; Lud. de Ponte: p. 6. mcd. 14. Aquin. p. 1. q. 8. ar. 3. Cuiuslibet n. Creatura realiter illabatur, estque sibi intimus ratione sua immensitatis. Nich de Orbellis. dist. 37. Sent. 1. Tu enim altissimo, & proxime, secretissime, & præsentissime, ubique totus es, & nusquam h. corum es. Aug. Conf. l. 6. c. 3.

dies,

dies, ^t remembering then, this all-seeing presence; that filleth heaven and earth with his glory; be afraid to offend so dreadfull a Majesty, or if thou hast a mind to sinne, ^u seek thee out some retired corner where he may not see thee, and do what thou wilt. It were desperate madnes in that malefactor, who ^x should dare to commit any capitall crime in the sight of his judge, that were certain to to arraign him, and how much more, in presence of that Almighty Judge, who observes thy cloest actions; be they never so wittily stifled with walls, ^y and darkness; so as he needs no witness to accuse thee; but shall his selfe be both witness, and Judge, and lay all thy misdeeds before thee, when thou must give an account of thy thoughts; thy loose and licentious thoughts; which securely lodging within thee, ^z as if none could see them there, made thy heart a cage of uncleane birds, of noysome lusts, and vile affections: an account of thy words, thy idle, and im-

t Nequaquam tales sunt hominis gestus & actiones quando solus in domo sua, quales sunt cum versatur coram magno aliquo Rege, quare quicumque elegit perfectionem humanam, & in rei veritate vir Dei esse cupit, expurgiscatur à somno suo, sciatque Regem max. perpetuò sibi ad-

*esse, & inharere, Regem inquam longe majorem omnibus Regibus mortali-
bus, &c. Ralt. Maimon. Nebochim. p. 3. cap. 52.*

u August. de verbis Domini: serm. 46. Aut si peccare vis, quare ubi te non videat, & fac quod vis.

4 Deus qui suâ adest essentiâ, Judex est omnipotens & justus, quis audeat coram Judice, cui semper præsto sunt satellites & carnifex ipse furtum, &c. admittere? Zanch. de Nat. Dei. lib. 2. cap. 6.

y Quos plerunque circumdatos nobis judicamus, non ut tutius vivamus, sed ut peccemus occultius. Sen.

*z O quam mirabiles & terribiles oculi quos neque cogitatio prava prætervolat! Deus enim sicut videt actus, ita hominum contemplatur affectus, nec opus est ut quis ei testimonium perhibeat de homine. Pet. b. es. epist. 203. Cui cor omne patet, & omnis loquitur voluntas. Glos in G. a-
giani decr.*

pertinent

pertinent words, all what ever thy tongue hath rashly and vainly uttered ; and how much more then, ^a of thy prophane and malicious words ; whereby thy Creator hath been dishonoured, and thy neighbour wounded ! an account of thy gifts , thy manifold, and sever-

rall gifts ; be they naturall endowments, as wit, and memory, or temporall commodities, as wealth, and honour , or bodily eminencies, as strength, and beauty, or spirituall graces, as faith, and knowledge ; And as in all, or any of these, thou shalt be found any wayes delinquent, to receive thy sentence at the mouth of God ; Oh ! this were enough to curb, and restrain thee in the midst of thy sinfull courses,

Chap. I. v. 9.

when thou walkest (as *Solomon* speaks) in the ways of thy heart, and in the sight of thine eyes, but then to remember, that for all these things God will bring thee into judgement ; a judgement from

Greg. Naz. Orat. 15.

which there is no appealing, *ἀλλά καὶ μόνον, καὶ τελευταῖον, καὶ φοβερόν τὸ κριτήριο* ; as the great divine expresseth it, but it is the onely, the supreme, and dreadfull judgement, and yet more just then dreadfull, or to speak rightly,

2 Cor. 5. II.

because just, the more dreadfull ; knowing therefore this terrour of the Lord, let the thought hereof, like a clap of thunder, awaken thy memory ; And if hitherto, thou hast forgotten thy Creator, ^b by thinking too much, and making an Idoll of thy self, yet now, (let me be thy Remembrancer) be-

^b *Quod homo qui primo amat seipsum, facit seipsum tanquam Deum, & praeponit se Deo. Raimund. tit. 140.*

gin

in to remember him; Thou that art growne
 old, and ruinous in the neglect, let no more
 me scape thee, do it noſt in the dayes of
 mine e age; And thou that enjoy-
 ſt the prime of thy youth, ^d let
 o time scape thee, do it now in
 he dayes of thy youth; the Text
 ſpeakes thee more particular-
 y, *In diebusjuventutis tua*; Now, in the dayes
 of thy youth.

*c Et damna atatis male
 exempta labor ſarciat. Sen.
 nar. quæſt. l. 3.*

*d Optimos vita dies ef-
 fluere prohibe. Sen. Hippol.*

NO time is unſeaſonable to remember our *Second*
 Creatour; who deſerveth our continual *part.*
 remembrance, as well in Childhood, and old
 age, as in youth, and yet youth more then ei-
 ther, hath need (it ſeems) to be remembred of
 his duty. Firſt, for the frailty and unſtayed-
 neſſe of this age, which by reaſon of its heat,
 and vigour, is more prone unto
 looſeneſſe, and diſorder; It is
 hence that wickedneſſe beginneth
 to raign, which but kindling
 is a ſpark in infancie, doth now break forth
 into a flame, catching hold of all about it.

*First Rea-
 ſon.*

*Regenda magis eſt fer-
 vida adoleſcentia Sen. in
 Octav.*

Now is that *ζάλη τῆς ἐπιθυμίας*, (as St. * *Chriſto- * Epist 3.*
 ſome calls it,) the tempeſt of concupiſcence, *ad Olympi-*
 which raiſing up waves, and billowes in the *piadem.*
 blood, endangers a ſhipwrack of the ſoule;
 Now thoſe *ἐπιθυμίας δυςκαθέκτοι* (as St. † *Baſil † In Chap.*
 permeth them) unruly motions, which like *3. Iſai.*
 wild, and untamed horſes, not obeying the
 curb of reaſon, do carry the ri-
 ver *e per abrupta cupiditatum* (as
 St. † *Auſtin* confeſſed of himſelf) *par. 2.*

*c Confefs. l. 2. c. 20.
 f V. Tyr. Max. ſerm. 22.*

thorow

thorow the precipices of sinfull desires. Now

^g Lively expressed by *Sinesius, lib. de provid. p. 1.* is that ^g warre of the affections, which *like rebels cause sedition in the soule*; that we may say of them, as the Church did of her

enemies; *Sæpe adversari sunt mihi à pueritia mea,*

Psal. 129. 1. Many a time have they afflicted me from my youth; although we cannot say on with the Psalmist; *they have not prevailed against me;*

^h *Jam mortua est adolescentia mea mala & nefanda, & ibam in juventutem, quanto etate major, tanto vanitate turpior. Aug. conf. l. 7. c. 1.*

too oft, alas! they have prevailed, ^h may the best of us complaine, for besides this heat of youth, it is rash, and inconsiderate too; and instead of quenching, encreaseth this fire with the

fewell of riot and intemperance, addiects it self wholly to sports, and pleasure, not thinking of the vitioufness that lieth under; as being yet

Heb. 3. 13. unacquainted with the deceitfulnesse of sin: never so much as dreams of repentance, but puts

ⁱ *ζῶσα γὰρ τὰ πλεῖστα ἐλπίδι. Arist. rhet. lib. 2. cap. 14.* off that (with frugality) ; untill old age, in hope of a long life to come; and in the mean time lets

1 Pet. 4. 4. loose the reines unto all excess of riot. So

Job 13. 26. that Job reckons it up for one of his bitter punishments, that God made him to possesse the iniquities of his youth; and David craves pardon especially for these, Remember not the sinnes of my youth: which are so much more dangerous then the sinnes of riper age, as they are done with more eagernes, and

Psal. 25. 7. less remorse; with so little remorse of conscience; that oft times rather with delight, and ostentation; libidine landis, as it was with

with

with St. ^k *Austin* in his younger
 ayas, even glorying in those
 oul extravagancies, that should
 e their shame and sorrow;
 Good reason therefore that this
 warning should be addressed un-
 o youth, as a bridle to withhold
 from the course of sin, by the
 remembrance of that great God,
 who shall one day examine them before his
 readfull Judgement Seat. And so, this may
 e ffitice for our first reason, why this charge is
 iven unto youth.

Now to enter on a second; As youth is li- 2. Reason:

entious, and therefore needeth
 dmonition, so it is more apt, and
 eady to receive it; either, first,
 n regard of the memory, that
 now like soft waxe, meet for
 ny impression, and never likely
 etteth go, what is once commit-
 ed to it. Or 2. in regard of the
 will, which in tender years is ply-
 ant, and yielding unto the direc-
 tion of teachers, and gover-
 ours: whereas being then left
 ndisciplined; it will prove a diffi-
 cult matter afterward. Just as it
 reth with plants, or Cienis;

which being young, or but newly set, are apt
 o be bended any way, and to be ordered in a
 ight posture; but let them grow into trees of
 ulk, and hardly any reforming then; then
 ou may sooner break, than amend; that

Q

which

k *Præceptis ibam tantâ
 cœcitate, ut inter costaneos
 meos puderet me minoris
 deacoris, quam audiebam
 eos jaclantes flagitia sua
 & tanto gloriantes magis,
 quanto magis turpes essent,
 & libebat facere, non solum
 libidine facti, verum etiam
 laudis. Conf. 2.*

*Animus dum tener est,
 ritu cere quæ formas im-
 pressas facillimè recipit,
 confestim ab ipso initio, omni
 rerum bonarum imbui exer-
 citatione debet, quod viz.
 ubi postea rationis usus ac-
 cesserit pietati jam ab ine-
 unte ætate assuetus, cursu
 utatur faciliore, &c. Basil.*

*Tum vel maximè for-
 manda ætas cum simulandi
 nescia est, & præipientibus
 facile cedit, frangas enim
 citius quam corrigas quæ in
 malum induruerunt.*

Deficit esse remedio locus. ubi quæ fuerant vitia, mores sunt. Sen. epist. 29.

Naturâ tenacissimi sumus eorum quæ rudibus annis percipimus, ut sapor quo nova imbuas, durat, nec lanarum colores quibus simplex ille candor mutatus est elui possunt, & deteriora pertinaciter hærent. Qu n.

care commonly had of the body, in dieting and purging it; for likely as it is then disposed, it continueth all the year after; so likewise in youth, the spring of our life; no less care would be had of the soule, by seasoning it with godly vertues; for it will ever after

-- Adeo à teneris assuescere multum est.

Prov. 22.6. *erum; Train up a child in the way he should go, and when he is old, he will not depart from it, not depart from that way which he learned of a child: and great pitty it*

† Dicunt philosophi humana vitæ cursum Y literæ esse similem, quod unusquisque hominum cum primum adolescentia limen attigerit, & in eum locum venerit, partes ubi se viasindit in ambas, hæreat nutabundus, ac nesciat in quam se partem potius inclinet: Si ducem nactus fuerit, qui dirigat ad meliora titubantem, &c. Lactant. lib. 6. cap. 3.

which is hardened by long custom. Ὁμοίον γὰρ τὸ τὸ ἔθος τῆ φύσει, said the Philosopher; for custom becometh a kind of nature, and can no more in some sort be altered, then nature itself. Now therefore good heed would be taken unto what youth is accustomed; and as in the spring of the yeare there is great

retain a tincture of this first institution; So that Solomon adviseth to very good purpose, *Instrue pu-*

ere then, but now he should learne it. † He is now come to that place of his life, where the way parts in twaine, and he stands doubtful unto which he should encline: whether on the right side, to vertue and labour, or on the left, to vice, and pleasure? Good counsell would do very well now. Now it concerneth parents, and gover

governours † chiefly to order
 them; to make use of this con-
 venient season for discipline, and
 instruction; to employ that vio-
 lence of their affections on ver-
 tuous courses; to sowe that
 stink foyle of their mindes with
 the seeds of piety; which would
 otherwise be overgrowne with
 the weeds and briers of sin; to nourish
 them up in civility, modesty, temperance,
 meekness, and the like Christian vertues, as to
 ward them no lesse from the contrary, inso-
 lence, impudence, pride, de-
 ludednesse, and what vices so-
 ever; to prevent all occasions of
 these, and especially, corrupt
 company, the plague, and bane
 of all goodnesse, whose poyso-
 us leven more infecteth, and sinketh deeper
 to the soule, then all the precepts of vertue,
 and godliness can do on the contrary.

Lastly, to put them oft in remembrance of
 these things, and to use all the meanes and ad-
 vantages to help their memories herein: As

the *Romans* did wisely for their
 youths, in the apparelling of their
 youth, by ordaining them (first)
 robe of scarlet, or purple colour,
pudore sua nobilitatis (saith *Ma-*
rcus) that for the reverence of
 their nobility, they might refrain
 from vitious actions; and then 2. a golden boss

on their breasts, in the shape of an heart; that

† *Pet. Bles. Epist. cap. 51.*

Richeri obstr. Animo-
rum cap. 3.

Montagnes Essaies lib. 1.
cap. 26.

Charron de sagesse lib. 3.
chap. 14.

Causins Holy Court. tom.
1. lib. 1. mot. 8. & l. 3.
sect. 39.

Malignus comes quamvis
candido & simplici rubiginem
suam affricuit.

Pejora juvenes facile præ-
cepta audiunt. Sen. trag.

Nonnulli credunt inge-
nuis pueris attributum ut
cordis figuram in bulla an-
te pectus annecterent, quam
insipientes ita demum se-
homines cogitarent, si corde
præstarent, &c. Saturnal.

so beholding each other, they might then account themselves true Gentlemen, if their hearts were honest, and vertuous; But here parents themselves (too many of them) had need to be remembered, who in this point (worse than the heathen) are no where more

*Mollis illa educatio
quam indulgentiam vocamus,
nervos omnes & mentis,
& corporis frangit.*
Quintil.

*Verba ne Alexandrinis
permittenda delictis, risu
& osculo excipimus.*

supine, and negligent, than in this matter of education; that instead of breeding, do oftentime corrupt their children, either (1^{ly}) with too much indulgence, and mildnesse towards them; never finding in their hearts to chastise them, but rather cherish them in their faults; receiving all their lewd words with applause and smiling as the tokens of a pregnant nature; which fond indulgence, as it is still pernicious to children, by unfinewing their minds, and

If you leave them unmanured, all overrun with thorns, and briars, you shall become answerable to the justice of Almighty God, finding them one day nails, and lancers in your sides, to transfix you even to the heart. Caussin.

bodies, into all kind of luxury, it proveth many times (by the divine justice) no lesse disaster unto parents, who are commonly most grieved with those whom they bred most wantonly; then feeling the sad truth of *Syracides* his observation, *Ecclesiast. 30. chap.* (that excellen

Chapter of advice in this kinde) verse *Cocker thy childe, and he shall make thee afraid, play with him, and he will bring thee to heavinessse.* Or (2^{ly}) with their evill example, the most powerfull motive unto sinne, which never entreteth so forc

bly, as when 'tis armed with
 the authority of a parent: be it ly-
 ing, swearing, drinking, or gam-
 ming, that usuall, though danger-
 ous sport, which doth not so
 much recreate, as infect them with all ill
 customes of lying, and cozenage, and the like
 abominations: Or (3^{ly}, and at best) all their
 care is to instruct them in a thriving prof. sion,
 whereby they may obtaine † *ino-*
pes divitias the beggerly riches,
 and base glory of the world,
 not caring how they thrive in
 religion, and the fear of God.
 And hence spring so many de-
 fects both in Church, and Common-wealth;
 so many defects as we see in old age, spring
 chiefly from an ill-bred youth; 1. A barren
 and ignorant old age, from an idle and
 lazy youth, that neglected the * provision
 of knowledge against elder time: for *Quomodo*
invenies, as *Syracides* well demandeth; If
 thou hast gathered nothing in thy youth, how
 canst thou find any thing in thine age? 2^{ly}, a pro-
 vane wicked old age, from a wild and ungo-
 verned youth; which then refusing the yoke
 of discipline, would never away with it after-
 ward: and therefore, *Bonum à juventute*, saith
Jeremy; It is good for a man that
 he bear the yoke in his youth; for af-
 ter, he will not so well endure it;
 when his neck is grown stubborn
 and unruly. 3^{ly}, A diseased, and
 impotent old age, † from a dis-

Pet. Bles.; *Epist. 74.*
acriter sit ex his consuetudo,
deinde natura id sicut haec
miseri antequam sciunt vitia
esse. Quoniam. Richer. Ob-
iter cap. 3. & 4. Egregie.

† *Boeth. de consol. lib. 2.*
prosa. 5. Ut in hoc seculo
fluerem Cons. l. 1. 9. cum
interea non satageret pater
qualis crescerem tibi; lib.
2 cap 3.

Eccclus.
 2. 3.
 * *Tuam in*
senectam
condito vi-
aticum.
Menand.

Lam 3. 7.

† *Libinosa = intempe-*
rans juvenis effortum cor-
pus tradit senectuti. Cic. de
senect. --Inde Cael. Rhodig.
Ant. lib. 19 cap. 20. Lou. Vi-
ves de verit. fidei lib 5, cap.
antepenult.

Q 3

solute,

solute, and intemperate youth, which be-
 queaths *effæctum corpus* (as the Oratour speaks)
 a decayed, and broken body unto age, aboun-
 ding in nothing so much as sin, whereof the
 bones shall be full, when they are empty of
 marrow: by the wittnesse of *Zophar*, one of
Jobs miserable comforters; *Job 20. 11. Ossa*
ejus implentur, -- His bones are full of the sinne of
his youth, which shall lie down with him in the
dust. The effect whereof is no other then a
 too late repentance, as thou maist hear from
 knowing *Solomon*, lively forewarning thee of
 the misery; when *thy flesh and thy body being*
consumed, thou shalt take up that wofull com-
 plaint, *How have I hated instruction, and my*
heart despised reproof, and have not obeyed the
voyce of my teachers, nor inclined mine ear to them
that instructed me! And all this, for lack of ta-
 king this opportunity of learning in the dayes
 of youth; Our second reason.

Prov. ch. 5.
 Vers. 11,
 12, 13.

3. Reason.

Numb. 18.
 29.

We now proceed unto a third; which is
 the acceptableness of this service to God, in
 offering unto him the flower of our age. It
 is his command *Numb. 18. 29. You shall of-*
fer unto the Lord of the best; and the best of
 our time is our youth, in comparison of old

* *Quemadmodum ex am-*
phora primum quod est sin-
cerissimum effluit, &c.
 Sen.

† *Unde veteribus sene-*
ctus mala atas dicta est, ut
pluribus ostendit Non. Mar-
cellus referente Julio.
τὸ γῆρας ὡς σαρρ βωμὸς ἐστ
τῶν ἡλικῶν. Ant. 2p. 210b.

age: For * even as out of a vessel
 the purest liquor cometh first,
 and the thicker staves behind, so
 in the course of our lives, the bet-
 ter dayes go before, and the
 worse remain behind; therefore
 rightly here called by *Solomon*,
Mali dies, † the evill dayes, that
 charge the mind more with vi-
 ces,

ces, than the body with infirmities : and for the body , disable that toward the performance of holy duties , as watching, fasting, perseverance in prayer.

For true is that of St. *Hierome*, *Cuncta quæ per corpus exercentur, fracto corpore minora fiunt*, Every thing that is done by help of the body, is empai'd with the bodies decay. So unapt is old age for the service of God; nor is God so

favourable to old age, as he is unto youth , as may appear by the difference of his favours imparted unto them; those fore-mentioned by the Prophet *Joel*,

Chap. 2. of his prophecy, and repeated by St. *Peter*, *Acts 2. Your young men shall see visions, and your old men shall dream dreames:*

* where the first shall have clear apparitions, and the latter one-ly drowzy fancies, no more to compare with the other, then a dream in the night with a vision at noon day. He then that hath spent his youth, the choicest of his time, in service of the world, and the devil, and comes unto God in his old age, with

the dregges and lees of his life, what acceptance can he look for then ! that then when he can sin no longer, comes to present himself a rotten, and un-avory sacrifice: like that old decrepit *Mimique*, or Actor in *Rome* (reported by *Austin*, out

See old age and youth compared by *Charron* of *Wild. lib. 1. c 35.* and *Montagues Essaies. lib. 3. cap. 2.*

* So the youth is the worthier age, for that visions are neerer apparitions of God then dreames: *Fr. Lⁿ. Verulam, Advanc. of Learning. lib. 1.*

† *Non enim tantum minimum in imo, sed pessimum remanet, Sen. ep. 1.*

Doctus Archimimus senex jam decrepitus quotidie in capitolio munus agebat. Aug. de Civit. 6. 10. Ex Seneca contr superstit.

(25)
 of Seneca) that being grown out of liking with the people, made his recourse into the Capitol, and there fell a play'ng before the Images, his Heathen Gods; *Quasi Di libenter spectarent, quem homines desierant*: as if the Gods would accept, and take pleasure in that, which men had despised first. Whereas he on the contrary, that hath meanes, and occasions of sinning, as youth, strength,

^a *Omnia ei qui me servavit dono dedi, opes, splendorem, valetudinem, serm. ipsos. ὅν τῆσιν μόνον ἀπὴλαυτο, quod ea contemsi, ac quadam habui quibus Christum anteponebam. Naz. Orat 1. apologet.*

^b *Magna virtutis est cum felicitate laetari. ne corrumpat; magna felicitatis est a felicitate non vinci. Aug. e d. verb. Dcm ser 13.*

^c *Verie 2. before the yeares draw nigh, when thou shalt say, I have*

^d *Nothing remaining but these sorrowes which grow up after our fast springing youth overtake it when it is at a stand, and overthrow it utterly when it begins to wither. Sir W. Raleigh press.*

beauty, &c. and neglects them ^a all for his God, may be sure of kind acceptance. Amidst so many impediments, and distractions to remember his Creator, this is thank-worthy indeed, no less worthy than a spirituall martyrdom, ^b to debar himself of delights in the opportunity of enjoying them. Now then is the acceptable time to draw nigh unto God, before the yeares draw nigh, when thou shalt say, I have no pleasure in them; while the Sun of thy prosperity is not darkened, nor the clouds *returne* after the raine, ^c new causes of sorrow succeeding the former, that shall wholly indispose thee to godly actions; when thy alacrity shall be dejected with cares, thy devotion interrupted with aches, thy zeale even quenched (as it were) with rheumes; and all the good motions

ions of thy soule oppressed with infirmitie,
when (diseases surprizing thy senses) thou
canst neither speak, nor hear words of com-
fort; not lift up thy hands, nor bow downe
thy knees in prayer, and confession to God.

Now therefore *seek the Lord while he may be found*, while thy strength and abilities serve to seek after him: while the graces of youth may tender thy service, and make thee to appear more pleasing in his sight. And so we have done with our third reason of this charge unto youth.

We may yet adventure on a fourth; and the most important of all, if well considered,

that is, to remember thy Creator even now, while it is *in diebus*, in the dayes of thy youth, not knowing whether thou maist live to do it any older, but that even this night thy soule may be fetched from thee, and what becomes then of that conversion, which thou hast so improvidently deferred?

He that hath promised mercy at any time unto the repentant, hath not promised one

day to the negligent, that refused to **know the time of his visitation*. It is his admonition, *hodie, hodie* day if ye will hear my voyce, *harden not your hearts*; And his again, *Ecce nunc est dies salutis, Dies salutis utique* (saith † Bernard) *non voluptatis*; It is not said the day

Optima quæque dies miseris mortalibus, ævi prima fugit, subeunt morbi, tristisque senectus, & labor. —
Virg. Ænead. 10.

Ista res est quæ multos occidit cum dicunt cras, cras, & subito ostium clauditur. Aug. ser. 16.

Quis scit an adjiciant hodiernæ crastina summa tempora dii superi! Hor. Ode 7. l. 4.

* Amos. de Consc. l. 2. c. 3.

Qui pœnitenti veniam spondit, peccanti diem castinum non promisit. Gregor.

Luke 19. 44. Psal. 95. 7.
2 Cor. 6. 2.

† Declam. in verba Petri. Matth. 19. 27.

of pleasure; and therefore spend not that time on thy pleasure, which God hath allowed thee to *work out thy salvation*; work it out now, while thou hast the day, ere the night overtake thee, when no man can work, nor have any remembrance of a Creatour, for in death (saith the Psalmist) *there is no remembrance of him*. And how soon this may befall thee, who can tell, but the Father alone, that hath put the times and seasons in his power?

*Nemo tam divos habuit
faventes, crastinum ut pos-
sit sibi polliceri. Sen. in
Thyeste.*

*Inter casus ambulamus,
si vitrei essemus, minus
casus timeremus: quid fra-
gillus vase vitreo? & ta-
men servatur, & durat per
secula; etsi enim casus vi-
treo vasi timentur, senectus
ei & febris non timetur,
& c. Aug. de ver. dom. ser. 1.*

Thou that most flourishest in thy youth hast no less reason to suspect it, amidst so many dangers, and casualties, as daily befall thee, it may be so much the nearer to thee, as thou art more secure, and less carefull to avoid it: so far from avoiding, as thou rather pursuest it, by thy riots and surfets, and manifold distempers: in regard whereof, the Venice glass is not so brittle, nor exposed to so many hazards; Or if no such chances happen; at best, thy youth is by nature but flitting, and transitory, and of very short continuance; much like the vapour, whereunto the Apostle compareth our life, that appeareth for a little time, and then vanisheth away. It is but in diebus juventutis, here, in the dayes of thy youth; a few dayes only will conclude it. But more briefly expressed above; at the last verse of the former Chapter, (as Tremellius renders it) & ortus ipse est

*Ὀλιγοχρόμιον γίγ-
νεται ὅσπερ ὄναρ ἢ θη π-
μῆισα. Theogn.*

Chapter, (as Tremellius renders it) & ortus ipse est

est vanitas; The very beginning thereof is vanity, that is, no sooner begins, but vanissheth, is ready to set at the first rising: Nay more briefly yet, if possible; As if the Preacher made it nothing indeed: He affords it not so much as the least description; whereas old age he sets out to the full, from the first, unto the seventh verse of this Chapter. So short, and momentany is that state we so highly account of, no better than a flower of the field, that by growing decayes, and perisheth by encreasing, as thou that art now in thy lusty prime, shalt shortly confesse, by a remarkable change of thy self, when thy beauty shall be buried in wrinkles, thy activity shackled with stiffeness, and a generall damp of aintness shall seize on thy spirits; when this fleshly building^d (thy body) shall be out of repaire, and grow ruinous all about thee, when thy *armes*, the keepers of thy house shall tremble, and thy thighs, the strong men shall bow themselves; when thy teeth (the grinders) shall cease because they are few, and thine eyes that look out at the windowes shall be darkened; when the voyce of the bird, and musick, and all the^e joyes of the spring shall be a burden unto thee. O then it would stand thee in stead to

Nascentes morimur, finisque ab origine pendet.
Manilius.

a *Festinat enim decurrere velox flosculus, angusta, miseraque brevissima vita portio.* Juven. 9.

b *Hec quantum mutatus ab illo!* Virg. Æn.

c *Ὁδυνηρόν τὸ γῆρας αἰσχρόν ὁμῶς καὶ καλὸν ἀνδρα τισίν.* Mimner apud Stob.

d *In senili corpore tanquam in putri adificio omnis junctura didacitur.* Seneca Epist. 30.

According to the sense of Expositors.

e *Veris & autumnus ledit amœna dies, Cor. Gal. Mala ætas nulla delinimenta accipit.* Afran. apud Nonium.

have

Pfal. 91. 9. have God thy refuge, thy refuge even then when all things else fail thee. And the means to have him so then, is now to make him so, by religious, and godly youth; by casting off thy sins with repentance, and by cleaving fast unto him in sincerity of heart. So maist thou confidently rely on thy Creatour, who will ne-

*¶ Omnes in etate juveni-
li insurgent, sine ullo defe-
ctu, &c. Aug. de Civ. 22. 15.
Lomb. lib. 4. sent. dist. 44.
Aquina. sup. q. 82. art. 1.*

*¶ The dead shall be reai-
sed incorruptible, 1 Cor. 15.
52 Flos resurrectionis in-
corruptio est. Ambros. de
fide resurrect.*

to all eternity. Unto which, *The King etern.*
1 Tim. 1. bring us in his good time, and for the *time*
17. *of our sojourning here, grant us his grace, to serve*
1 Pet. 1. 17. *him acceptably, with reverence, and godly fea-*
Heb. 12, 28 *committing the keeping of our soules to him in wel-*
1 Pet. 4. 2 *doing, as unto a faithfull Creatour.*
19.

FINIS.

READER,

THESE Errata, occasioned partly by the Correctors haste, and partly by the difficulty of reading the Authours Copy, (it being no strange thing for good Scholars, to be no good Scribes) you may please to correct with your Pen.

IN the Title page, for *Swansford*, read *Swarford*, page 12, line 19. for hang, r. laugh. p. 17. l. 34. defection, r. desertion. p. 25. l. 33. impostume, r. imposture. p. 26. l. 23. besetting, r. besitting. l. 34. *Gibeon*, r. *Gilboa*. p. 50. l. 13. metamorphosis, r. metempsychosis. p. 57. l. 21. pretend, r. portends. p. 58. l. 6. f. for, r. how. p. 64. l. 26. *ciò quam cito*, r. *quam cito*. p. 78. l. 29. his creature, r. creature, his. p. 82. l. 21. land, r. hand. p. 96. l. 3. end, r. eye. p. 88. l. 17. infection, r. affection. p. 91. l. 2. apt, r. next. p. 92. l. 32. also, r. who. p. 93. l. 6. contrive, r. contribute. p. 94. l. 34. l. 33. it self, omitted. p. 95. l. 5. endure, r. endear. p. 96. l. 23. horne, r. thorne. p. 129. l. 16. transfortation, r. transformation. p. 131. l. 33. *Leaving*, r. *Having*. p. 149. l. 23. ware, r. wave. p. 154. l. 12. Ours, r. Oves. p. 170. l. 18. lasie, r. busie. p. 177. l. 3. distracted, r. obstructed. p. 192. l. 25. adde, anger. 2. The good of beneficence against the evill of

1808
The first of the year
was a very dry one
and the crops were
very poor.

The second of the year
was a very wet one
and the crops were
very good.

